

THE HISTORIE OF
IVDITH IN FORME
OF A POEME.

Penned in French, by the Noble Poet,
G. Salust. Lord of Bartas.

Englised by Tho. Hudson.

*Ye learned: bind your browes with Lawrer band,
I prease not for to touch it with my hand.*



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Vautroullier.

1584.

CVM PRIVILEGIO REGALI





TO THE MOST HIGH AND
mightie Prince, *James the Sixt, King of Scot-*
land: his Maiesties most humble Seruant, Tho.
Hudson vvisheth long life vvith ever-
lasting felicitie.



S your Maiestie Sir, after
your accustomed & verteu-
ous maner was sometime
discoursing at Table with
such your Domestiques, as
chaunced to bee attendant.

It pleased your High-
nesse (not onely to esteeme the pereles stile of
the Greke HOMER, and the Latin VIRGIL
to be inimitable to vs, whose tounge is barba-
rous and corrupted:) But also to alledge partly
throw delite your Maiest. tooke in the Hautie
stile of those most famous Writers, and partly
to founde the opinion of others, that also the
lotue Phrase, the graue inditement, the facould

termes of the French Salust (for the like re-
 semblaunce) could not be followed, nor suffi-
 ciently expressed in our rude and impollished
 english language. Wherein, I more boldly the
 advisedly [with your Maiest. lycence] declared
 my simple opinion. Not calling to mind that I
 was to giue my verdit in presens of so sharp &
 clear-eyed a censure as your highnesse is : But
 rashly I alledged that it was nothing impossi-
 ble euen to followe the footsteppes of the same
 great Poet S A L V S T, and to translate his
 verse (which neuerthelesse is of it selfe exqui-
 site) succinctlie, and sensibly in our owne vul-
 gar speech. Whereupon, it pleased your Ma-
 iestie (amongste the rest of his workes) to as-
 signe me, *The Historie of Iudith*, as an agreeable
 Subiect to your highnesse, to be turned by me
 into English verse : Not for any speciall gift or
 Science that was in mee, who am inferiour in
 knowledge and erudition to the least of your
 Maiesties Court: But by reason (peraduenture)
 of my bolde assertion your Maiestie, who will
 not haue the meanest of your house vnoccu-
 pied, would haue mee to beare the yoke, and
 driue forth the pennance, that I had rashly pro-
 cured. Indeede, the burden appeared heauy, &
 the

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the charge almost insupportable to me, neuer-
thelesse the feruent desire which I had to ob-
temper vnto your Maiest. commādement, the
earnest entention to verifie my rash speaking,
and the assured confidence which I ankred on
your highnesse helpe and correction, encoura-
ged me so, and lightned on such wise my heavy
burden, that I haue with lesse paine, brought
my half dispaired worke to finall end. In the
which I haue so behaued my self, that through
your Maiest. concurrence, I haue not exceeded
the number of the lynes writtē by my author:
In euerie one of the which, hee also hath two
sillabes mo then my English beares. And this
notwithstanding, I suppose your Maiest. shall
find litle of my Authors meaning pretermitted.
Wherefore if thus much be done by me, who
am of an other profession, and of so simple lit-
trature, I leaue it to be cōsired by your Maiest.
what such as ar cōsummat in letters & knowes
the weightie words, the pithie sentences, the
pollished tearmes, and full efficacie of the En-
glish tounge would haue done. Receiue thē Sir,
of your owne Seruant, this litle worke at your
owne commandement enterprised, corrected
by your Maiest. owne hande, and dedicated to

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your owne highnesse. If I haue done well, let the praise redound to your Maiest. whose censure I haue vnderlyen. If otherwise, let my default or skill, bee imputed to my selfe, or at the least my good entention allowed, whereby others may haue occasion to do better. To your highnes consideration, referring Sir, both my diligence done in this small translation, & the inueterate affection which I haue, and ought alwayes to beare vnto your Maiest. I commit with all humilitie, your highnes, your Realme and estate, to the gouernement of God, who gouerneth all the Worlde.



SONNET.

*Since ye immortall sisters nine hes left
All other countries lying farre or nere:
To follow him vvhoe from them all you rest,
And now hes causde your residence be here
Vvho though a straunger yet he loude so dere
This Realme and me, so as he spoilde his avune,
And all the brookes & banks, & fountains clere
That be therein of you as he hath shavune
in this his vwork: the let your breath be blavune,
In recompence of this his vvilling minde
On me: that sine may vvith my pen bee dravune
His praise: for though himselfe be not inclynde
Nor preaseth but to touch the Laurer tre:
Yet vvell he merits crownd thervvith to be.*

FINIS.

A. iiii



SONNET,

The *Muses* nyne haue not reueald to me
What sacred seedes are in their gardens sowne
Nor how their *Salust* gaines the *Laurer* tre
Which throw thy toyle in *Brittain* ground is grown
But sith they se thy trauell treuly showne
In vertues skoole th'expyring tyme to spend
So haue they to his hienes made it knowne
Whose Princely power may dewly the defend
Then yow that on the *Holy mount* depend
In christall ayr and drinks the cleared spring
Of *Poetrie* I do yow recommend
To the protection of this godly King
VWho for his vertues and his gifts deuyne
Is only *Monark* of the *Muses* nyne.

FINIS. M. V. F.

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THE AVTHORS ADMONI-
TION TO THE READER.

BEloued Reader, it is about fourtene years past since I was commanded by the late Illustrate and most vertuous Princeesse Iean, Queene of Nauarre, to reduce the Historie of Iudith, in forme of a Poeme Epique, wherein I haue not so much aimed to follow the phrase or text of the byble, as I haue preased (without wandring from the veritie of the Historie) to imitate Homer in his Iliades, and Virgill in his Æneidos, and others who hath left to vs workes of such like matter: thereby to render my worke so much the more delectable. And if the effect hath not answered to my desire, I beseech thee to laye the fault vppon her who proposed to me so meane a Theme or subiect, and not on mee who could not honestly disobeye. Yet in so much as I am the first in Fraunce, who in a iust Poeme hath treated in our tounge of sacred things, I hope of thy fauour to receiue some excuse, seing that things of so great weight cannot be both perfectly begunne and ended together. If thou neither alow my stile nor workmanship, at least thou shalt be drinen to alow the honest pretence and holy desire which I haue to see the youth of Fraunce so holyly by mine example exercysed.

I may not forget that they doe greatly wrong mee, who thinke that in discerning the Catastrophe of this Historie (truelie tragicall) thinke that I am become a voluntairy Advocate to these troublesome & sedicious sprites (who for to serue their temerarious passions, and priuate inspirations) conspires against the

ADMONITION

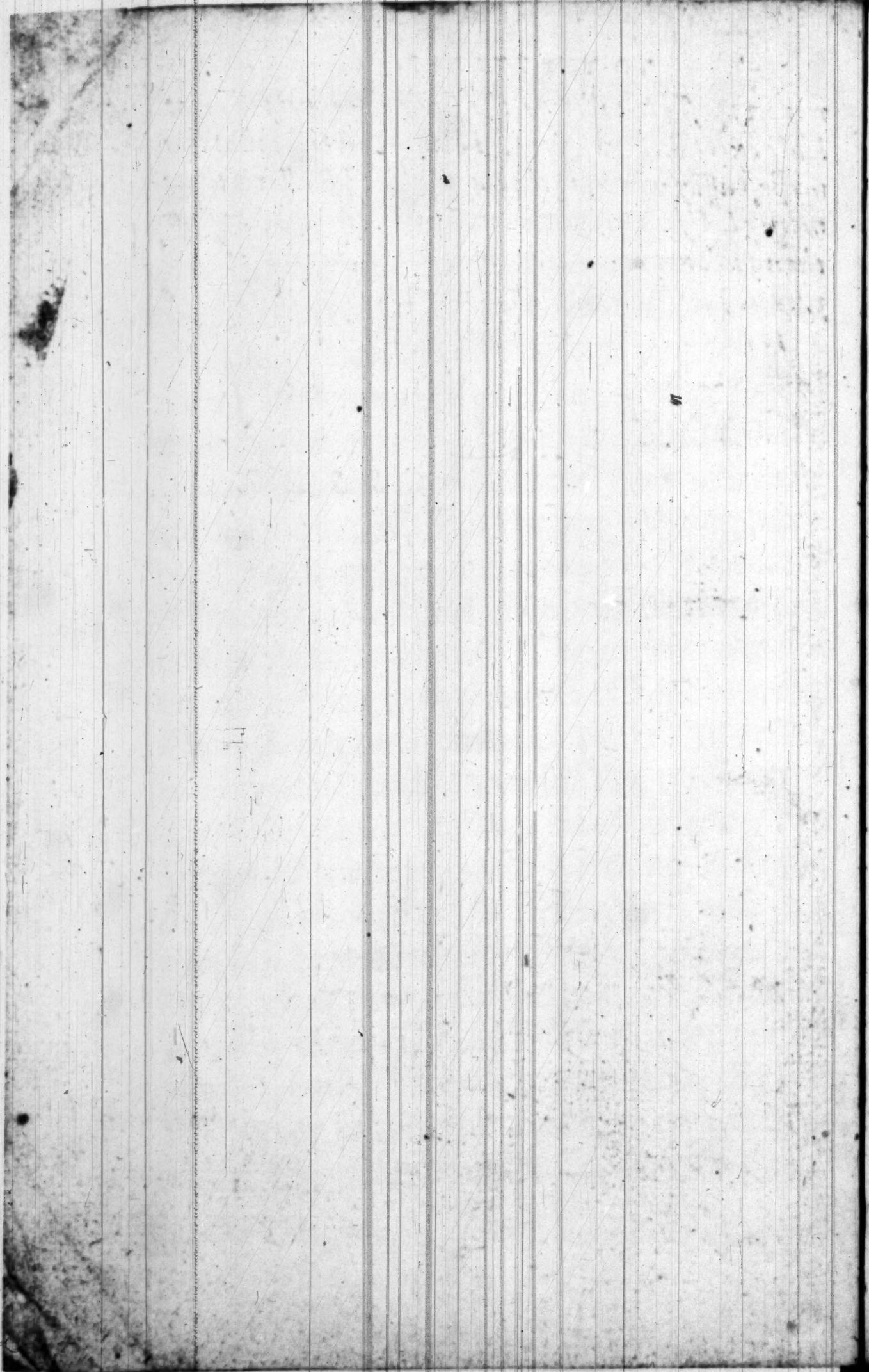
lines of placed princes. For so much doe I disassent that this example and the like ought to be drawn in consequence, that I am verily perswaded that the act of Ahud, of Iacil, and of Iudith, who vnder coulour of obeisance and pretext of amitie layde their reuenging handes vppon Aglon, Sisara, & Holophernes: had beene worthe of a hundreth gallowses, a hundreth fires, and a hundreth wheelles, if they had not beene peculiarly chosen of God for to vnloose the chaines, and breake the bands which retainde the Hebrew people in more then Egyptian seruitude, and expressely called to kill those tyrants with a death as shamefull as their lines were wicked and abhominable. But seing this question is so diffuse that it cannot bee absolued in few words, & that my braine is to weake for so high an enterprise, I send you to those who haue spent more oyle and tyme in turning the leaues of the sacred scripturcs, then I haue done for the present. It mee sufficeth for the tyme to admonish the Reader, to attempt nothing without a cleare and indubitable vocation of God against those whom he hath erected aboue vs, and aboue althing, not to abuse the lawe of humaine hospitalitie, and other holy bands for to giue place to these frenetike oppinions so to abolish a preteted tyrannie. I haue also to warne thee of two different sortes of men of the which one sort is so depraued that they can heare nothing, but that which is altogether prophane, and the other is so superstitious that they make conscience not only to write, but also to reade of holy things in vearse, as though that the measure and iointure of sillabes were so constrained as it
were

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TO THE READER.

were vnpossible to keepe the sence vnperuerted, or at
least excessiuely obscured. Now if I perceine that this
my first assay may be to thee agreeable, I shall continue
more gladly my new commenced race in such sort that
thou shalt not repent thine indulgence, nor I my passed
paines. But if cōtrarie fall, in time to come I wil be ware
to lay out my small pack in this ample Theatre of
Fraunce, where there is almost as many
Iudgements as beholders.

A Dieu.

G S S D B.



THE ARGVMENT OF THE
WHOLE HISTORIE OF
I V D I T H

After that the Children of IZREL were deliuered from captiuitie & returned to their lād, the cittie of IERVSALEM reedified, the Temple builded, and prepared to the seruice of the Lorde, the multitude of the people being scattred in sundry townes & places of the land, where they liued in peaceable rest: the Lorde knowing man to bee negligent of God & his saluation, chiefly when hee liues at ease, and all things frames vnto his frail desire, to th'end that his people should nōt fall in such an inconuenient, would exercise them with a fearefull affliction and temptation, sending vpon their countrey an armie so great in number and puiſſance, that made the whole earth to tremble. This expeditiō was vnder the *Persian Monark*, named in the history *Nabuchadnezar* (which neuerthelesse is not his right name.) His chief Lieutenant generall & Conductor of the whole Armie, was *Holophernes*, who (wherſoeuer he came) ouerthrewe all religiō, permitting none to inuocate or acknowledge any other God, but NABVCHADNE.

A R G V M E N T.

ZAR, his' Maister, whome hee enforced to constitute and establish for the onely God. So entred hee *Iudea* with entent to distroye it all, which the people perceiuing his power to be so great that no nation could resist him, and also knowing his cruell hatred, were sore affraide, and almost driuen to extreame desperation seing none other thing present before them, but ruine and destruction. And this the Lord suffred, to show (in time) his work to be more wonderfull. For the people being humbled, and hauing called to the lorde for mercy & succour at his hand, hee both hard and succoured them at neede. The meane was not through strength or stoutnes of some worthie Captain, but by the hand of IVDITH, a tender feeble womā, to the shame of this most proud & cruell tyrant, and all his heathen hoste. For she cut off his head, put all his camp to flight, distroyd his men of Armes, in such wise that they fled here and there, & seeking to saue their liues. left all their tents and baggage. Thus the Lord by the weakc, and those that are not regarded, makes his works admirable. By one selfe meane he saued his owne, & executed his iustice against his enemies. In which we haue

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to consider his singuler prouidence and goodnes, and the care which he hath in especiall for his faithfull, and all his whole church. This History is entituled by the name of IVDITH, because it conteines the narration of her great vertues, and for that the Lord vsed her as an instrument for the deliuerance of his people. It is not certaine who was the first Author hereof, neuerthelesse the reading of it hath bene receiued in the Church for the doctrine & vtilitie of the same.

THE SOMMARIE OF

THE I. BOOK.

I Holophernes Lieutenant generall and cheif of the army of Nebuchadnezer King of the Assyrians was in the field for to subdure diuers people & amongst others the Iewes. All the Nation is seized with great feare for the cruelties committed by the enemye. Then as it faller out in bruits of warre, all the whole people were troubled, some saving themselves in corners for feare, others attending in great perplexitie, some sad and tragicall end. the best sort calles vpon God, & his myste loach him the chiefe Priest gouerned the people by his letters & expies commandement recalls those that wer fled and scattred, and made them returne to Ierusalem wher, in presence of the Levites, he made sacrifice & earnest praye vnto God to withdraue his yre and to be mercifull to his people, which done he enters in counsell and requyres his Princes to consulte vpon the cause, and consider what is most expedient, and to prefer the loue of Gods Lawe and the countrie, before all private things: the first that gainstaids this exhortation is an hypocrite & fauourer of the enemye, who giues counsell to render them to Holophernes calling him a Prince gracious to those that asplaudes to him, & invincible in battell to those that war resist him. But the second Lord replyinge zealously againe, detecteth his fals hypocrisie and counsels securitye, expoying the people to the mercy of a barbarous goddes enemy before the duty they ought to their God and their countrie: and so stallish in place of the true God, a wicked Den and consummat in all impietie & wickednes, to abolish all verue & godlyne, for he proves that if the nation should be roted out for the right religion, God should be more honoured in the death of the Iewes then in their lyues: and that it is more meritt to dye Hebrewes then to lyue infidells. And freemen then sklaues. Sheweth that they ought to preferre honour and dutie before feare, and a vaine hope to prolong their dolefull daies. Thus replye encouraged all the assistants wherof Ioram kinge thanks to God, and resolving him selfe vpon a just defence for the conseruation of the seruice of God, and the freedom of his nation, and the lyues of the innocent against this vllanous inuasion: mysely departed the regiments of turnes to persons convenient, who past to their assigned places, & there preparing according to their power vnto the war with courage, paine, and diligence.



THE FIRST BOOKE OF IVDITH.

I Sing the vertues of a valiant Dame,
Who in defence of *Iacob* ouercame:
'Th' *Assyrian* Prince, and slew that *Pagan* stout,
Who had beset *Bethulia* walles about.

Proposi-
tion and
somme of
this work.

O thou, who kept thine *Izak* from the thrall
Of Infideles, and stelde the courage small,
Of feeble *Iudith*, with a manly strength:
VVith sacred furie fill my hart at length.
And with thy *Holy* sprite, my sprite enspire,
For matter so deuine, Lord I require
No humaine stile, but that the Reader may,
Great profit reape, I ioye, thou praise alway.

Inuocatio
of the true
God.

And since in vulgar verse I prease to sing,
This godly Poeme to a Christian King,
To him who God in goodnesse hath crect
For princely Pillar, so his owne elect:
For lawfull Lord, so raigne with trueth and right:
For lone some Laurer, so the verteous wight:
Him? I beseech) this trauel to defend,
That to his pleasure I the same may end.

Dedicatio
of the Au-
thour al-
tered by
the tran-
slatour.

B

THE HISTORIE OF

When *Izrell* was in quiet rest and peace,
And fruitfully the ground gaue her encrease,
VVhich seauentie yeare vntilled lay beforne
And nothing bare but thistle, weede, and thorne.
It pleased *God* (vpon his iust correction)
T'awake his owne, that were of his election,
Least that the lōgsom peace should thē withhold:
And dull their spirites, as doth the warriour bolde,
Who spoils his horse with pampring in the stable,
That makes him for the manaike more vnable.
He spred their land with bands of enemies stout,
VVhose cloudes of shot, bedimnd their land about.
Their *Hoste*, with arrows, pikes, and stādards, stood
As bristelpointed, as a thornie wood.
Their multitude of men, the riuers dride,
VVhich throw the wealthy *Juda* sweete did slide:
So that flood *Iordane* finding drye his banke,
for shame he blusht, and down his head he shrāke,
For woe that he his credit could not keepe,
To send one waue, for tribute to the deepe.

The Ar-
mie of *Hs-*
Aspherne.

Scarfe had the Haruest mā with hooke in hand,
Dispoilde the fruite and let the stuble stand:
Scarfe had the hungrie Gleaner put in bind,
The scattred graine, the Sherer left behind:
And scarfe the flapping flaile began to thresh
VVhen vnto *Iacob*, newes was brought a fresh.
That *Holophern*, his frontiers did inuade,
And past all Riuers, straites, and murders made
So vile, that none he left that drew the breath:
But olde and young, he put to sodaine death:

The

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IUDITH THE 1. BOOKE.

The sucking babes vpon their mothers knee:
His cruell cutthroates made them all to dee.
Then like a flocke of sheepe that doth beholde,
A wolfe come from the wood vpon their fold,
Shapes no defence, but runnes athwart the landes,
And shortly makes of one, a hundreth bands,
So *Isacks* tonnes, indreading for to feele
This tyrant, who pursued them at the heele,
Dissundring fled, and sought their liues to saue:
In hills, and dales, and euerie desert caue.

The He-
breus.

Feare of
the eni-
mie

The sheepherd of his flocke had now no care:
But fearing death fled to some mountaine bare.
The Craftsman now his lumes away hath laide:
The Marchant left his traffike and his trade,
To hide himselfe more safely in a vault:
Then in a Rampier, to sustaine th' assault.
The Lords esteeme them selves in surer holde:
In Denes of beasts, then castles gilt with golde.
Feare lent the wings for aged folke to flie,
And made them mount to places that were hie.
Feare made the wofull women for to beare,
Their cradles sweere to hilles that highest weare:
Feare made the wofull child to waile and weep,
For want of speede, on foote and hand to creep:
Alwhere was nothing hard but hideous cryes,
And pittious plaints that did the harts agryes.

Affliction
causeth
prayer

O Lord (said they) wilt thou still day by day,
The arrowes of thine anger neuer stay?
Wilt thou that *Calde* conquer vs againe?
Shall *Iuda* yet the *Heathen* yoke sustaine?

THE HISTORIE OF

wilt thou againe that they make euerie towne,
But stonie heapes of houses casten downe?
Againe shall sacrilegious fire deuore,
thy holy house where we do thee adore?

Then *Ioachim* the priest of God most hie,
who ouer *Iuda* then had chiefe degrie:
Stood like a Pylot stout in tempest great,
who seeing wind and weather for to threat,
Yet to his mates, his feare, no terrour drawes,
Nor leaues his ship vnto the wrackfull wawes.
But with disguising feare, his face vp casts,
And stoutly doth gainstand the balefull blasts:
Right so this prudent prelate sent in haste,
two hundreth men to passe where men were plaste
In places strong, and thence commanded them,
For to repaire vnto *Ierusalem*.

Now since th'Eternall did reueale his will,
Vpon the sacred top of *Syna* Hill,
the Arke of God which wisdom more did holde,
In Tables two, then all the *Grekes* haue tolde.
And more then euer *Rome* could comprehend,
In huge of learned bookes that they pend:
Long wandred it throw tribs, throw kin and kin,
and found no certaine place of resting in.
Yea sometime it the shamefull spoile hath beene
to sacrilegious hands of *Palestene*,
vntill that time, that *Iessies* holie race,
for euer lodged it in *Iebus* place.

Sam. 1. 4.
Sam. 2. 6.

Ierusalem

But for that *Dauids* hãds with blood were filde
throu infinits of humaines he had kilde.

the

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IUDITH THE I. BOOKE.

the king of peace would haue a king of rest,
to build his *Temple* farre aboute the best:
His house, whose front vpreard so high and eavne,
that lightlied earth, & seemd to threat the heavne
vntill that wicked time a tyrant vile,
Of name and deede that bare the semble stile,
that did this king, that building braue he wract,
And to the sacred ground al whole it sackt.

Sam 2.7.

Nabu-
chadne-
zer.
Chr. 2.036

Yet when, long after, *Abrahams* holie race,
Of *Tiger* bankes had left the captiue place,
with combers great they redefied with paine,
that most renowned house of *God* againe.
Which though vnto the first it seemde as small,
As to a Princes house, a shepherds hall,
And though the hugenes were not as it was:
yet sure the height and beutie did surpas,
And ouerseilde the famous worke of *Pharie*:
Ephesus temple, and the tombe of *Carie*.
The *Rhodian* Collos, and the *Caldean* wall,
that *Semirame* set vp with turrets tall.
Also the wondrous worke of this same temple,
Might serue a *Cresiphon* for his exemple:
Lysippus eke to carue by square and line,
Or guide *Appelles* pensile most deuine.
Heare in this place, all *Izrel* most deuoute,
withdrew them selues to *Salem* round aboute,
As when the heavne his sluces opens wide,
And makes the floods vpon the ground to glide,
the brookes that breakes adoune from diuers hils
with course impetious till one deepe distils.

E/2.6

Jerusalem

THE HISTORIE OF

Amongst the Dames, that there deuouteſt were
The Holy *Indith*, faireſt did appere :
Like *Phœbus* that aboute the ſtarres doth ſhine:
It ſeemd that ſhee was made on mould deuine.

This Primate then aſſiſted with his kinne
Of great *Eleazar* (priests whoſe head and chinne,
Was neuer ſhaue) deuoutly on he preaſt:
A pearled Myter on his balmed creſt.
And with a holy Alb, with garnettes ſpred,
And golden Belles, his ſacred bodie cled.
And ſlew, and burnt, the bulks (as was the guiſe)
Of many a kid, and alſe for ſacrifiſe.
And with their blood, the Alters hornes he dyed,
And praying thus, to God immortal cryed.

Prayer.

“ O Lord of Hoſtes, we come not vnto thee,
“ To wey our merits with thy maieſtie :
“ Nor to proteſt before thy heauenly might,
“ That ſackleſſy, thy ſcourge doth on vs light:
“ But rather we confeſſe (as true it is)
“ Our finnes, haue iuſtly merite more then this.
“ But Lord if thou thy couenant would forget,
“ VVhich thou with *Abraham* made, & ſo wilt ſet
“ For mercie great, thy iuſtice moſt ſeueare,
“ Thou ſhould a greater plague vpon vs reare.
“ Change then our proces from thy iuſtice ſeate,
“ And ſaue vs at thy throne of mercie great.
“ Forgiue vs Lord and holde farre from vs all,
“ Theſe plagues, that on our heads are like to fall.
Alas what helpeth vs thy heauie ſtroke,
To binde our necks to ſuch a ſeruile yoke,

VVhere-

VVherewith th' *Assyrian* tyrāts long haue grieued
Thine *Izek*, till their bondage thou relieued.
If so this native ground that new is tilde,
If so these Hostries new with folke refilde:
If so (alas) our chaste and modest Dames,
Our infants young, our Virgins good of fames,
Should be a praye to *Ammon*, and to *Perse*,
To *Calde*, and the mutine *Parthian* fierse,
If that we see this Alter made prophane,
And witches it abuse with Idols vaine:
Yet Lord if thou no pittie on vs take,
At least great *God*, do for thy glories sake.
Haue pittie on this holy building now,
Where not a God hath sacrifice but thou:
VVhere not a God but thou hast residence,
To feile the saueur sweete of frankensence.

Hold back (O Lord) the *Caldean* cressets bright
From these rich *Cedar* vaults of stately hight.
Preserue these vessels, ornaments of gold,
From sacrilegious hands of neighbours bolde.
And let the blood of beasts before thy face,
Thy Iustice stay, and grant thy seruants grace.

This prayer done, the people went their way,
Then *Ioachim* conuende that present day:
the Princes all of *Iuda*, and them praide,
gainst this mischiefe for counsell, and thus said.

Companions, if your former zeale remaine,
If ardent loue to god ye still retaine:
If wife, or childe, may cause your care or loue,
VVhich should the Centers of your senses moue:

Exhorta-
tion

If in your breasts a noble hart doth bide,
 Let deede beare witnes at this wofull tide.
 For sauing *God* and your foresight, in deede
 t'is done, t'is done with vs, and all our seede.
 And after this, th' *Immortal* shall not see
 this alter fume before his maiestee.

Compara-
 son.

VVhē th' *Air* is calme, & still as dead & deafe,
 And vnder heavne quakes not an aspin leafe,
 VVhen Seas are calme, and thousand vessels fleete
 Vpō the sleeping seas with passage sweete.
 And when the variant wind is still and lowne,
 the cunning Pylot neuer can be knowne.

But whē the cruell storme doth threat the bark,
 to drowne in deepes of pits infernall dark,
 while tossing teares both ruther mast & saile,
 While mounting seemes the Azur skye to skaile:
 while driues perforce vpon some deadly shore,
 there is the Pylot knowne and not before.

Alas I pray you then what care and strifes,
 Haue we to keepe our honours, goods, and lifes:
 Forget not then the care of this same place,
 your countreyes weale, gods glorie and his grace:
 But humble giue your selues into the hand
 Of god most high, and with a holy brand,
 , repurge your sprits from euerie hatefull sinne,
 , which causeth *God* his iustice to begin:
 And see what may to *God* be agreable,
 For *Iacobs* weale, and for you profitable.

This said: an ancient traitour from his youth,
 who fostred gall in hart, with hony in mouth,

En.

15
IUDITH THE I. BOOKE

Enforcing from his eyes some fained teare,
(to cloke his malice) spacke as ye shall heare,

My tounge me failes, my hair for dread vpstarts,
My heauie spirite, from pensiue corps departs.

The Ora-
tion of a
subtill
worldling

VWhen I bethinke me of yone tyrant stout,
who hath bedround the world with bloud about:
Approching threats our townes with fire flames,
Our selfs with death, dishonour to our Dames.

Yet when I call to minde the curtsie great,
That this great Lord doth vse, who doth entreate

Not onely those that beaftiall are become,
And haue their hope in brutall Idols dome,

But euen to zealous folke who do embrace,
The faith, and law, like vs of *Abrahams* race:

who being well aduise, did humblie sue
His pardon, and escape his vengeance due,

then thanke I *God* who sends vs such a foe,

As plagues the proude, and lets the humble goe:

For we assoone, shall vanquish him with teares,

As will be long, to wrak him with our weares.

Then whilest we may haue choice of either state
of peace or warres, his fauour, or his hate.

Let vs not follow (seeing skath at hand)

the follie of our fathers, to gainstand.

But rather let vs beare a lower saile,

And serue his king as best for our awaile.

But thinke not yet, that I this councell giue
for craft, or warrant for my selfe to liue:

For I haue els my dayes so nearly spent,

that for to dye I could be well content.

B v

the *Assyrian* neede not in my brest to strike;
 His fethred Dart, nor yet his trembling pike:
 Yea if my youth to me should est returne,
 And make my youthly bloode within me burne,
 So honour I my *God*, and contrey deare,
 that for to dye for them, I would not feare:
 As *Sampson* did, if so my death might yeld:
 the victorie of the *Vizroy*, and the field.
 But most (I feare) least we with curious zeale,
 Fight for the lawe, yet fight against her weale,
 Against our selfs, to bring so great a wracke:
 that proude, and cruell tyrants shall vs sacke,
 And grow in pride (suppressing *Iudaes* strength)
 For to contemne the glorie of *God* at length.
 For *Israell* being lost, who shall ensue,
 to render here to *God* deuotions due?
 what people sparred on this earthly ball
 From *Indian* shoare to where the Sunne doth fall,
 Or from the Climate of the northren blast,
 Vnto that place where sommer aye doth last:
 Hath *God* elect, saue *Israell* for his owne
 Vpon this Hill to haue his glorie showne?

At this: the valiant *Cambris* of renowne,
 with righteous rage grew pale and gan to frowne,
 And brake the silence with a vehement stile,
 His courage moude the Princes all the while.

A zealous
 godly an-
 swerc.

Nay rather where I stand let ope the ground
 (Quod he) to swallowe me, in pit profound
 Yea, rather righteous heauen let fire blast,
 Light on my head that thou on *Sodom* cast,

Eare

Eare I my malice cloke or ouersile,
 In giuing Isaac such a counsell vile.
 For if the Leader of this folke prophane
 Vpon our bodies onelie sought to raigne,
 Although that we haue dearely bought alwaye
 Our freedome from our first maternall daye
 (which dearer is then gold for to be kept)
 I would assent, the holie Church except,
 But since more pride this tyrants hart enroules
 to lay a greater burden on our soules:
 Who are the vassalles of that onely King,
 That thūder sends & Scepters down doth thring:
 , Should we forget him who made vs of nought,
 , More thē al wōdrous things that he hath wrought
 who treats and loues vs like our father and king,
 Still vnder shadowes of his wondrous wing?
 Will he that we receaue a Prince ambitious?
 for *God*, a gods contemner *Nemrode* vitious?
 whose beastly life is of so vile a fame,
 That of a man he merits not the name?
 Goe to, goe to, let men, for men assaye
 with sword and shot, to deale it as we may:
 The victorie lyes not in mortall hands,
 Nor barded horse, nor force of armed bands.
 these are but seconde instruments of God,
 VVho, as him list, may send them euen or od.
 But if our soueraigne God willes such anoye,
 that folke vncircumsise, our land distroye,
 Because we him offend while we haue breath,
 Alas, yet honour, honour him in death.

And if we lose, and all be overcome,
Let patience winne the glorie of martyrdome.²

Forsooth, though *Assurs* soldiers braue & bold
Extinguish quite the race of *Izak* old,
yet shall they not deface the liuing lorde,
As these *Apostats* falsly doe afforde.

For he, who peopled first this world so round,
But with one man, from whome the rest abound
And who long after, in an arke of woode
Repaired the waste, made by the genrall floode:
May he not eke transforme the hardned stone,
to people who will honour him alone?
And may not he do now, as he hath donne,
who gaue to *Abrahams* barren wife a sonne?
Them giuing Children moe, then in the heauen
Are starrie Circles, light as fire leauen,
And mo, then Northre winds that driues the Rack
Of *Cyrene* sands in number can compack
VWho will obserue his law a hundreth fold
More zealously then wee, who should it holde.
, then, fathers chose you warres, for better tels,
, to lose like *Iewes*, then winne like infidels:
, let not the greede of gaine your harts attame,
, to leaue the right, preferre not, feare to shame.

Scarfe ended wasth' Oration of this Lord,
when all the Princes with a sound accorde:
By worde and deed coufirmde his good aduise:
the chiefe Priest gladdest of this enterprise,
Vnto the heauen held vp his handes and face,
And said, I thanke the lord who of his grace

Con-

‘Conioynes no lesse our wils, the bolds our harts,
‘A sure presage that *God* is on our parts.

This done, vnto his princes he deuides
The tribes and townes & ordaines them for guides
for feare least some of them led with ambition
In *Izrell* might stirre vp some new sedition,
So they withdrew, and stoutly did provide
this furious storme of *Mars* for to abide.

Then as ye see somtime the honie bees,
Exerse themselves on buddes of sweetest trees,
where they sometime assault the buzzing waspe,
that comes to neare the ir flowrs away to claspe,
Or when they hony drawe from smelling time,
Or from the palme, or *Roses* of the prime:
And how they draw their wax with wondrous art,
Observing iointure iust in euerie parr,
Both vp and downe they build te thousand shops,
with equall space fulfild vp to the tops:
Or where the maister Bee, of thousand bands,
Conducts the rest in legions throw the lands:
who dayly keeps within their Cities wall:
their house, their work, their lawes and maners all.
So thus the sonnes of *Iacob* plyde their paine:
with hote desire their quarrell to sustaine.

Compari-
son.

Some built the breaches of their brokē towne,
that Heauen, and *Panimyre*, had casten downe.
Some other found a cautell gainst the Ramme,
to saue the wall vnbroken where it camme.
Thus *Iacob*s townes on al sides had their flanks,
with *Gabions* strōg with bulwarks & with banks.

Prepara-
tions of
defence.

Some others busy went and came in routs
 To terrace towers, some vnder baskets louts :
 Some others also wanting time and might,
 to strength their towns, yet vsde all kind of flight,
 to dig vp ditches deepe for cisterns good,
 to draw to them the best and nearest flood.

VVhile th'Armorers with hāmers hard & great
 On studies strong the sturdie Steele doth beate,
 And makes thereof a corpslet or a iacke,
 Sometime a helme, sometime a mace doeth make,
 whiles shepherds they enarme vnusde to danger
 whiles simple birds, & whiles the wādring strāger.
 The tilling Culter then a speare was made,
 the crooked Sirth became an euened blade:
 the people foode forgetes, no ease they take.
 Some on a horse, some on his proper backe,
 Some on a Cart, some on a Cammell beares,
 Corne, wine, and flesh, to serue for many yeares,
 As done these *Emets*, that in sommer tide,
 Comes out in swarmes their houses to prouide:
 In Haruesttime (their toyle may best be seene
 In paths where they their cariage bring betwene)
 their youth they send to gather in the store,
 there sick and old at home do keepe the skore,
 And ouer grainels great they take the charge,
 Oft turning corne within a chamber large
 (when it is dight) least it do sproute or seede,
 Or come againe, or weeules in it breede.

Compari-
 son.

FINIS.

18
IUDITH THE II. BOOKE.

THE SOMMARIE OF
THE II. BOOKE.

¶ We haue heard before, how the people of God vsed al diligence to maintaine the libertie of Gods true religion and their Countrey. Now is set forth the extreme pride of Holophernes, who thought with one word to crush out them all. But to make himselfe some pastime, he assembled his counsell to understand of them what people they were, that inhabited the mountaine in the Frontiers of Iudea, that darst make him resistance. For it is he informed by the mouth of one of his chiefe Captaines of that, which he looked not for: to witte, a discours of the Historie of the Iewes, from the time of Abrahams coming out of Caldea, to enter into the lande of promise, vnto their deliuerance from the captiuitie of Babylon, following the order of the times quoted by the holie Scriptures, with the praises of the prouidence of the almightie God, in defending of his Church, and a sharpe threatning to those that dare presume to disquiet the same. The chiefe Counsellors of the Heathen hearing this, became more cruell, enuensing their Cenciall to murder it in Captaine. But Holopherne with vaine ambition deferresh their bloodie request, and after that he had outraged him in words, he further blasphemeth the liuing Lord, and lastly causeth him to be bound hand and foote, and to be carried neare to the Citie of Bethulia, where he is by the besieged Souldiers brought into the Citie, and there declareth his case, exhorting them to continue constant to God, and their Countrey, and promiseth his assistance to his liues end.

THE SECOND BOOKE
OF IUDITH.

NOW Holophern in Scythique Rampier flood,
With stādards pight of youthly heathē blood,
Of nothing thinking lesse, then warre and fight,
But in deuising pastime day and night:
till he was war, that Iacob would aduance,
Against his Panim force and arrogance.

A packe of what? a packe of countrey clownes
(Quod Holophern) that them to battell bownes,

People of
Asia.

with beggers, bolts, and Leuers, to arrest
My warriours strong with whome I haue suppress
Both *Tigris* swift, & faire *Euphrates* streame,
with frosty *Taurus* and rocke *Niphath* came.
Are they not wrackt? ye cheefs of *Moabits*,
And valiant *Ephrem*, ye strong *Ammonits*:
ye that as neighbours knowes this folke of olde,
that scattred thus, doe all these mountaines hold:
tell me what men are they, of what of spring
what is their force, their customes and their king?
, For wise is he that wots with whome hee playes,
, And halfe is victor as the Prouerbe sayes.

The Lord of *Ammon* then, with reuerence due,
Right wisely spack the Duke, and yet, for true,
He was a *Panim* both of faith, and kinde:
But so (with fained tounge) hee spake his minde:
And all the *Hebreus* acts discourst so well,
that *Esdra* and *Moyse* seemde in him to dwell,
Nomb. 23 As did that sprite that made the Prophete blesse,
the *Isralits* whome *Balac* did addresse,
to curse them all, and wadge his couetous tounge,
which spake cōtrarie that he would haue sounge:
So, please it you my Lord, I shall discerie,
the storie of *Izrell*, yet so doing I,
Am like the modest Bee, that takes but small
Of euerie flowre, though she haue choice of all:
For where she list the sweetest of the crops.

A brieft
discourse
of the estat
of the
Iewes.

these people that ye see on mountaine tops,
encamped in these craggs, are of the line,
Of *Abraham*, who (seruing God deuine,

that

19
IUDITH THE II BOOKE.

That mightie *God* of gods who create all,
 And firmly knit and built this mightie ball)
 Came to this land that then was tilde and sowne, *Gen. 12.*
 And by the name of wealthie *Canaan* knowne.
 VVhere onely *God* his wealth did multiplie,
 In goods, and siluer, gold, and familie.
 And when of age he was an hundreth yeare,
 His wife eke barren, neuer child did beare.
God gaue them *Izak*, swearing that his seede,
 Should many Scepters rule and land bespreede.
 But when that holy *Abraham* was olde:
 And hoped well the promise made should holde,
 (O pitious case) *Th'immortall* voyce him spak:
 And bad him sacrifice his sonne *Izak*. *Gen. 22.*
 Then like a ship betweene two winds beset,
 Vpon the raging sea on both sides bet,
 In doubtfull feare, ne wots what way to keepe,
 Least one of them, confound her in the deepe:
 Makes close her ports, and slides on *Neptuns* backe
 At pleasure of the boisteous winds to wrack.
 So felt this *Hebrew* in his hart to fight,
 Both loue, and duetie, reason, faith and right.
 Nor wist he way to take, his troubled soule,
 From this to that, continually did roule,
 vntill the time, his heavnly feare and loue:
 His naturall earthlie pitie did remoue.
 Then hauing built the fire and all, anone
 His sonne he layd vpon the sacred stone,
 And with a trembling hand the cutlasse drewe,
 With heauied arme the stroke for to ensewe.

When lo:th'Eternall staide the balefull knife,
And downe it fell,& spaird the guiltles life.
Then *God* content to haue so great assaye,
Of *Abrahams* faith: defended him alwaye.

Exod. 1.

Of *Izak* .*Jacob* came,& *Jacob* than,
Of valiant sonnes had twelue in *Canaan*,
who (forst by famine) fled to *Egipt* land,
wherfore a while,there dwelling good they fand
& grew so great in nomber,that they were,
a feare to those,that had them harbrowde there.
And though th'*Egyptians* dayly them opprest,
And burthens on their sweating backs were drest:
Yet like the valiant *Palme* they did sustaine,
Their peisant weight redressing vp againe,
This moude King *Pharo* to command through all
Great *Nilus* land, where raine doth neuer fall,
He bad his folke should slay where so they came,
All children males the seede of *Abrahame*,
Assoone as they from mothers wombs were free,
their day of birth should be their day to dee.

Excla-
nation.

O cruell *Tiger* thinks thou that this deeде
Of *Izak* may cut of th'immortall seede?
well may it slay the sucklings for to liue,
& kill th'accustomde frute that heavne doth giue
But spite of this,men *Jacobs* seede shall see
In flourishing state to rule all *Cananee*.

The first of euerie house shall feele the hand
And wrath of *God* against this law to stand.

It fortune *Pharos* daughter with her traine
Of Ladies faire to play them on the plaine,

Vpon

IV DIITH THE II. BOOKE.

Vpon the shoare where *Goffan* floode doth slide
 where after many pastimes they had tride,
 She hard an enfant weepe amongst the reedes,
 Then iudging it for one of *Izaks* leeds:
 As so it was, yet, with *Paternal* feare,
 Against his piteous plaint she closde her care:
 But after vewing in that enfants face,
 I know not what of fauour and of grace,
 which did presage his greatnes to enswe:
 Loue vanquish lawe, and pittie dread withdrewe:
 So from the floode not onely she him caught,
 But curiously she cautde him to be taught:
 As her owne sonne, O sonne elect of *God*,
 that once shall rule the people with thy rod.
 Thou haste not found a seruant for thy mother,
 But euen a *Quene* to nurse thee and none other.
 "Now see how *God* alwayes for his elect
 "Of wicked things can draw a good effect
 "his prouidence hath made a wicked thing
 "Vnto his owne great profit for to bring.
 "VVhen *Iosephs* brether sold him like a slaue,
 "He after came a kingly place to haue.
 "Of *Haman* proude the darke enuious hate,
 "brought *Mardoche* the iust to great estate.
 "for where his enmie sought his shamefull end
 "the same vnto the worker he did send.

This *Hebrew* *Moyse* once as he did keepe
 On *Horeb* mount his father *Iethro* his sheepe:
 He saw a fearefull sight, a flaming fire:
 Enclose a thornie bush whole and entire

Admira-
tion.

Note.

Gen. 41.

Est.

father in
Law.

From whence a mightie voyce vnto him spake,
which made the ground betwene the *Poles* to shake

Exod. 3.

I am that one, is, was, and ay shall bee,
who creat all of nought, as pleaseth mee,
I can destroye, I am the great, and Iust,
the faire, the good, the *Holie* one to trust:
whose strôg right had this world hath set in frame,
I am th' *Almightie God of Abrahame*.

I plague my foes, and graunt my seruants grace,
All those that knowledge me and all their race.

Then follow thou my will, & quickly go,
From me, to that Prophane King *Pharao*,
who holds the towrs of *Memphis* and the field,
Of *Nilus* shore that rich encrease doth yeld.
And bid him let my people freely go:
But if with hardned hart, he will not so.
Stretch out thy staffe for to confirme thy charge,
And it shall turne into a *Serpent* large.

And this he shortly did, the thing to proue.
It quickned lo, and on the ground gan moue.
(O Miracle) he saw without all faile,
It grewe a *Serpent* fell with head and taile:
which crangling crept, & ranne from trod to trod
In many a knot, till time th' *Almightie God*
Commanded him the same for to retaine,
which to the former shape returnde againe.
Thus siling humain sight, it chaunged forme,
One while a Rod, one while a creeping worme.

Then armed with this staffe the lord him sent,
The proude Idolatrous princes to torment.

He

21
IUDITH THE II. BOOKE.

He in the name of *God* full oft did pray,
the King, to let the *Hebrews* go their way,
Vnto the desert, where he did deuise,
To offer *God* a pleasant sacrifice.

But *Pharo* closde his eare against the Lorde,
And to his holie word would not accorde.

Then *God* th'Eternall wrought by *Moyse*s hand
to approue his worde great wonders in that land. *Exod. 4*

For he not onely Riuers turnd to bloode, *Exod. 7.*
But also all the heads of *Nilus* floode,
(which watreth wealthie *Egypt* with his sources)
was turnd to blood amid their siluer courses:
So that the king him selfe his life to feede
was faine to vse such water for his neede.

This *Moyse*s made the froggs in millions creep, *Exod. 8*
From floods and ponds, & scrall frō ditches deep,
who cled all *Misraim* with their filthie frie,
Euen on the king, and all his familie.

To young and old of either *Sexe* that while, *Exod. 9.*
He sent a plague of scalding botches vile:
So that the *Memphits* layd on beds to rest,
with vncouth venim dayly were opprest,
to *Medciners*, the medicine vailed not,
So sore the poisonsd plague did vndercot.

He also smote the forrests, herbs and gras,
The flocks of sheepe and euerie beast that was:
throw poison of th'infected ground so fell,
The *Morrain* made them all to dye or swell:
So that the shepherd by the riuer side,
His flock hath rather dead then sicke espide.

Exod. 10.

He, earthly dust, to lothly lice did change,
 And dimd the Ayre, with such a cloud so straunge
 Of flies, grasshoppers, hornets, clegs, & clocks,
 That day and night throw houses flew in flocks,
 that with incisions sharpe did sheare the skinnes,
 of *Egipt Panims* throw their proudest ynnes.

And when the heavne most quiet seemd & fair,
 th'Eternall sent a tempest through the air,
 & at (this *Hebrews* prayer) such a reare
 Of thunder fell, that brought them all in feare.
 Here lay a Bull that woodran while he brast,
 There lay the Keeper, brunt with thunder blast,
 And now the forrest high that hid the air,
 with many-a spreeding arme, is spoild and bair.
 So that the sap that grafters keeps with paine,
 which should restore the stock, and leafe againe:
 Is losse (alas) in lesse then half a daye,
 the hus bands hoped fruite gone to decaye.

VVhat more? th'Eternall darkned so the skye,
 For three dayes space none could another spy,
 that cloude so thick, the *Memphis* rebels fand,
 that they might firmly feele it with their hand,
 It seemd that *Phœbus* left his ancient round,
 And dwelt three dayes with men of vnderground.
 "And as the sunne at one selfe time is felt,
 "with heate to harden clay, and wax doth melt:
 "so *Amrams* sacred sonne in these proiects
 "made one selfe cause, haue two contrarie effects.
 "For *Izak*, humbly knew their Lord deuine,
 "But *Pharo*, more and more did still repine,

Like

“ Like to the corpflet colde the more t’is bet
 “ with hammers hard, more hardnes it doth get.

Yet when his sonne was flaine by th’ *Angels* hād, *Exod. 12*
 Amongst the eldelt heires of *Egipt* land:
 He was afraide, and let them go that night,
 where pleased them to serue their *God* of might:
 VVho sent a cloude before them all the day,
 By night a Piller of fire, to guide their way.
 But sodainly this tyrant did gainstand
 His former graunt, and armd all *Egipt* land
 VVith hote pursute against all *Iacobs* hoste,
 that were encamped on the Red-sea coste.
 Such noyse was neuer since the foraigne tide,
 Brak throw *Gibraltar*, when it did deuide
 the *Calp*, from *Abill*, or when *Sicill* strand
 Deuoried was from her *Italia* land:

Heyra

As was in these two campes that one with bofte,
 that other with their waillings filde the coste:
 It seemd the sounds of furious horse and men,
 With hornes & pypes to heavne resounded then.

O Iugler, said the *Iewes*, what hatefull strife
 Hath moued thee to change our happie life.

Exod. 14
 They say
 more.

What are we fishes for to swimme the seas?

Or are we foules to fly where as we pleas?

Beyond the Sea, or ouer hills to soare?

VVas there not graues for vs on *Gossen* shoare:

But in this desert heare to dye or haue
 the bloodred *Ocean* Sea, to be our graue.

Then *Moyse* with his quickned rod that tide
 He smote the sea, which (fearefull) did deuide

Discovering land that sunne had neuer scene,
 And staid the sea, as there two walles had beene
 which made a passage dry of ample space,
 For all to passe who were of *Isaks* race.
 But contrarie the Red-sea did deuower,
 The barbrous tyrant with his mightie power,
 who proudly durst himself to that present,
 which opened but to saue the innocent.

O happie race, since god doth arme for thee,
 Both fire and aire, the winds, the clouds and see,
 which all vnto thy paye haue whole enclinde,
 Let not cōsuming time weare out of minde:
 So rare a grace, but let thine elders shewe
 this to their noble seed that shall ensewe:
 And let their sonnes, vnto their sonnes recorde
 Throw all the world these wonders of the lorde.

God, with Cœlestiall breade (in time of neede)

Exod. 16

His loued *Iacob* fourtie yeare did feede:
 And gaue them water from the solide stone,
 which of it selfe, had neuer moisture none.
 Their caps, their cotes, & shoes, that they did wear
 God kept all fresh and newe, full fourtie year.

Exod. 20.

And farder, least their soules for want of food,
 should faint or faile: he of his mercies good
 Gaue them his law, pronounced by his voyce,
 His sprite to theirs, in him for to reioyce.
 So teaching them, and vs in precepts ten,
 Our ductie first to god, and next to men,
 To th'end that man to man should truely stand,
 And ioyne with God, and neuer break that band.

this

This mightie *Prophet* dead: Duke *Iofua* than,
their Captaine stout this *Palmy* prouince wan:
throw might of *God* he Scepters did subdewe
Of thirtie tyran kings, whome all he flew.
At his commandment like the thunder sound,
The Rampers stroug fell fearefully to ground:
Before the *Tortuse*, or the horned Ramme,
Had bet, or mined, from their wall a dramme:
For euen of hornes, full hoarse, their simple blast
An engine was, their towres adoune to cast.

He prayd the heavne for to prolong the daye,
And made the horses of the sunne to staye,
To th'ed, the night should not with cloud be cled
To saue the faithles, that before him fled.

Now when this *Panim* scourge (with age at last)
Had left this life, and vnto heauen past:

Then *Izak* had of Rulers sundrie men,
whose glorious acts deserues eternall pen.

who knowes not *Samgar*, *Barac*, and *Othoniell*?

the valiant *Delbor*, *Ahud*, and good *Samuell*?

What land (*O Sampson*) rings not thy renowne,
who sole, ynarmed, bet an Army downe?

what laude to *Iephthe* iustly might we lowe:

Had he not hurt his owne, through hastie vowe?

What hill or dale, what flood or fixed ground,

Doth not the famous *Gedeons* praise resounde?

In later time, their kings some good, some bad

Of all the *Hebrew* state the ruling had.

Had I the Harpe of *Dauid* (holy King)

None other sound but *Dauid* would I sing,

But euen as all the deeds that *Dauid* did,
 Could not be done by none, but by *Dauid*:
 So none but *Dauid*, on his yvrie harpe,
 The glorious praise of *God* could onely carpe.
 But here his praise, I preale not to proclame,
 Least I throw want of I kill obscure the same.

Salomon.

Yet leaue I not his Sonne, whome grace deuine
 made no lesse rich, then wondrous of engine:
 whose doctrine drew to *Salem* from all wheare,
 A hundreth thousand wyzards him to heare:
 Fro n *Araby*, from *Ynde*, to *Affrik* shore,
 His tounge entysd them with his cunning lore.
 Shall I forget the kings who ouerthrew,
 Idolatrie and platte religion dewe?

Iosias.

*Herzekiasb.
Ierusalem*

Shall I forget that King, who saw descend
 A winged *Hoste Solyma* to defend?

Afa.

Shall I forget him, who before his eene,
 Enchast the bands of *Chus* on *Gerar* greene?

Iosephus.

Shall I forget him, who preparing fight
 gainst *Ammon*, *Seir*, & *Moabs*, Idoll might,
 Saw ech of their three hostes on others fall,
 And with them selfs their selfs, disconfit all?

Yet, for their sinnes *God* gaue them in the hãds
 Of *Calde* kings, who conquerd all their lands:
 And tooke king *Zedekie*, and made an end
 Of that Impyre, till *God* did *Cyrus* send,
 VVho set them free, and gaue them of his grace
 Two rulers of their owne. And now this place
 Is kept, by sacred *Ioachim*, whose powers
 consists not onely within *Syons* towers:

But

But *Edom*, *Sidon*, *Moab*, and we all
Do know his strength & knowes him principall.

Now Sir, ye hear the progresse first & last
Of *Izaks* race in order as it past.

Onewhile the Lord enhaūst them to the skye:
Onewhile he drew them down in deeps to lye.
, But were he Iudge, or Prince, or king of might,
, Who reuld the *Hebrews* polycie aright,
, VVhile they obserude thaliance made before,
, by their forefathers who to God them swore
, In happie state all others they surpast:
, And vnderfoote their proudest foes were cast.
, And all the world, that their destruction sought
, Against their state, and name, preuailed nought.
, But contrarie: as oft as they astraide
, From god their guide, he on their shoulders laid:
, The Barbare yock of *Moab*, & oftymes
, Of *Palestine* & *Ammon*, for their crymes,
, the heauie hand of God was seene to be,
, On their ingratefull infidelitie.

Now, if so be that any odious sinne,
Prouoke their Lord his Iustice to beginne:
Then myne not you their towres nor tourets tall,
Nor bring the wracksom engine to their wall:
Nor place thy batties braue, nor yet aduenter,
with thy couragious camp the breatch to enter.
For if *Libanus* mount or *Carmell* faire
Or *Niphathei* should parke them from repaire:
If *Ynde* and *Nilus* with the *Rhene* and *Rhone*
to close them round about, should runne in one.

For their defence: yet shall they not withstand
 (With all their force) thy furious fighting hand.
 But if they haue not broke the band in deede
 That God with *Abraham* made & with his seede:
 Beware my Lorde, beware to touch or moue
 These people that the Lord so much doth loue.
 For though south *Autan*, would dispeople his lāds,
 And bring the blackest *Mores* to swarme in bāds:
 If *Northren Boreas*, vnder his banners colde,
 would bring to field his hideous Soldiers bolde:
 If *Zyphirus* from sweete *Hesperia* coste,
 would send his chosen armed men to *Hoste*:
 If *Eurus*, for to ayde thine enterprise,
 would bring his men frō whence the sun doth rise:
 Yet all their numbres hudge, and forces strong,
 Can neuer do to *Isrel* any wrong,
 Nor hurt one hair if their great *God* say nay.
 That god will them defend because he may:
 with one small blast confound all kings that darre,
 (As thou doest now) prouoke him vnto warre.

Then like as ye beholde the quiet see,
 not raging when the winds engendring be:
 But blancheth first, then growes in litle space,
 In wallowing wawes to flow with fomy face:
 And lastly beats the banks, and ships vnshrouds,
 with wrackfull wawes vphoist to highest clouds:
 So, almost all the princes of that hoste,
 VVith inward anger gan to be emboste,
 As oft as they the praise of *God* did heare,
 So to his speech encreast their spitefull cheare:

which

IUDITH THE ILBOOKE.

29

which in the end, to blasphemie them brought,
th'immortall *God* of gods to set at nought.

Kill & cut off (quoth they) this traitour fine,
Whose subtill talke, with all his whole engine,
Pretends to saue these *Hebrews* from our hands,
And threts vs with vaine gods of forraine lands:
For if it please you (noble prince) to send,
But twentie men of value that are kend,
VVithin your camp, these recklesse rebels then
shalbe a pray to all your warlike men.

(O wicked wight) but then the *Vizroy* stout,
with powre, appeasde the inurmur of the routes:
And to him said: O shameles *Prophet* thou,
what *Sybill* or what charmer tell mee now?
VVhat Diuell or *Demon* so doth thee enspire,
that *Izrell* shall, of vs haue his desire,
Such men, as with no *God* can be content:
But such as pleased *Moyse* to inuent
Of his owne head, a *God* that hath no power
for to deliuer them, nor thee this hower?

Blasphemy.

Haue we an other *God*, or king of kings,
then our great Persian *Monark* now that rigns?
VVhose barded horse orerunns the Nations all,
whose armed men, out of these mountains tall
shall rake these Rebels that from *Egypt* came
To this, where they vniustly keep the same?
Dye, dye, thou shalt, O wretch, thy tounge vntrue,
And double hart, shall haue their wages due.
But, foole, what speake I thus? no halte a while
Thy blood (O villaine) shall not me defile.

so iust a paine, so soone thou shalt not haue,
 for thy deceit, so soone to go to graue.
 , For in a wretches sodaine death, at ones
 , their longsome ill is buried with their bones.
 But to that end I may prolong thy strife,
 In *Bethull* towne I will prolong thy life:
 where euerie howre, thou shalt haue such affraye
 to dye vndeade a thousand tymes a daye,
 till time, with the who thou so strōg hath thought
 to shameful end with them thou shalt be brought.
 what? wherefore tremblest thou and art so paile,
 VVhat sorrow makes thy hart so soone to faile.
 If *God* be god as thou right now hast said,
 then of thy faith, giue witnesse vndismaid.

A marshall of the camp then being prest
 who was not yet so cruell as the rest.
 There tooke this demy Pagan (*Ammons* lord)
 and sent him bound to *Bethull* (with a corde)
 then euen as in his clawes the kite doth beare,
 the chirping chicken throu the weather cleare:
 while that the cakling hen below on ground,
 Bewailes her bird with vaine lamenting sound.
 So in like woe his worthie men were left,
 For that so worthie a chief was them bereft

The townsmen the beholding neare their wall
 these *Miscreants*, to armour straight they fall
 yclad in plate and mail & runs in bandes,
 And fearfly fronts their foes with steele in hands
 as fast as done the riuers doune the hils,
 that with their murmur hudge the deepes vpfils.

the

The Heathen seeing this retire away,
 And left the Lord of *Ammon* for a pray
 to th'*Hebrew* soldiers who did him constraîne,
 though he was willing, with them to remaine.
 VWhen all the folke with prease about him past
 His eyes and hands vp to the pole he cast,
 , And thus he spak: O *God* that great abyds
 , vpon th'Immortall seate and iustly guyds
 , the ruled course of heaue, whose liuing sprete,
 , reuiuing spreds, & through all things doth flete:
 , I render thee, O *God* immortall praise,
 , for that before I end my wofull dayes
 , Now from th'unfrutefull stock thou doest me race
 , to graft me in thy frutefull tree of grace,
 , where in dispite of all cōrrarie strife,
 , I shall bring forth the fruits of lasting life.
 And ye, O *Iacobs* sonnes, thinke not at all
 that I of purpose captiue am and thrall:
 So that I meane hereby your wrack to bring
 For *God* he knowes I thinke not such a thing.
 But I am captiue thus because I tolde,
 VWhat wōdrous works the lord hath done of old,
 to you and your forefathers euer still,
 Delivring them that wold obey his will.
 Then doubt not you a thousand flaffing flags,
 Nor horrible cryes of hideous heathen hags:
 Coole not your harts, for if the world about,
 would compasse you withall their warriours stoue
 (Prouyding first yee seeke your help at need
 At power deuine, and not at mortall seede)

THE HISTORIE OF

You surely shall see *Mocmurs* renning flood,
 Made red, with *Assurs* hoste and *Ethmique* blood:
 ye surely shall, see men not vñde to fight,
 Subdue their foes, that seemes of greater might.
 The hand of *God* assailes you not with hate,
 but for your weale your pride he will abate,
 To let you wit, it is within his power,
 To leaue or to relieue you every hower.

As on th'vnfavrie stocke the lillie is borne:
 And as the rose growes on the pricking thorne:
 So modest life with sobes of grieuous smart,
 And cryes deuout, comes from an humbled hart:
 For euen the faithfull flocke are like the ground,
 That for good frute, with weeds will still abound,
 If that the share and culter ydle lye,
 That ryues the soyle and roots the brambles bye:
 But in the end, *God* will his yre relent,
 Assoone as sinners truely will repent:
 And saue you from these plagues that present be
 In shorter time then ye do thinke to see.
 take courage friends, & vanquish *God* with teares
 And after, we shall vanquish with our weares
 these enemies all. Now if there rest in me
 the former force that once was wont to be:
 If elde haue not decaid my courage bolde,
 That I haue had with great experience olde,
 I render me to serue you to my end:
 for *Iacobs* weale, *Gods* law for to defend.

F I N I S.

THE SOMMARIE OF
 THE III. BOOKE.

In this third booke the Poet setteth forth the siege of Bethulia, and the extremitie that God permitted them to feele, thereby to giue an entrie to his miraculous deliuerance: who is accustomed to lead his people to the gates of death, and from thence to retyre them aboue all humane expectation, to the end they should confesse that this arme of flesh, nor worldly wisdom main- teins not the Church: but the melie fauour of the Almighty to whom the whole glorie of dueitie should be rendred. Farther: thre principall things ar to be noted: First, the preparations of the besiegers, and the defences of the be- sieged, and how after throv the counsell giuen to Holopherne for the re- straint of the water from the towne ensues a furions assault, which the Jewes repelled with great paine: Secondly, the extreame desolation through want of water, whereof proceedeth sundrie sorts of death, with lamentations murmurations, and danger of mutine within the Citty, and how the Go- uernour endeuoures himself with wise and godly admonitiōs to appease the same: But the commons in this hard estate regarding no reason, required to reider the Citty, rather thē to perish in such apparāt miserie. The Gouvernour being caried with a humane prudence promisseth to render the towne with- in five dayes, if God send them no succour. Yet such is the estate of gods church in this world, that when all things faileth, God manifesteth his power: And therefore in the third part is Iudith introduced, who (being especially moued by the reading of Holy Scriptures) is encouraged to deliuer her countrie: but when she vnderstoode the resolution of the Maiestrats, She (being in estima- tion honourable) modestly reproues them. After their excuse, she promisseth to attempt something for the publike weale: not showing her deuise, but onely desired to haue passage by night vnto the enemies camp, and this is granted.

THE THIRDE BOOKE
 OF IVDITH.

THe Snoring snoute of restles Phlegon blewe,
 Hote on the Ynds, and did the daye renewe:
 With skarlet skye, when Heathen men awooke
 At sound of drumme, then pike & dart they tooke:
 In order marching, and to combat calles,
 th'vndaunted sonnes, within their Cities walles.

D

The meeds in May with flowers are not so dect,
 of sundrie fauours, hewes, & seere effect,
 As in this campe were people different farre
 In touns & maners, habits, tents, and warre.
 Yea *Chaos* old, whereof the world was founded,
 Of members more confuse, was not compounded:
 yet soundely they in vnion did accord,
 to wage the warre against th' *Almightie* Lord,
 who shaks the *Poles*, whose only breath doth beat
Libanus mount, and makes *Caucasus* sweat.
 There came the *Kettrinks* wilde of colde *Hircania*:
 Ioynd with the men of great, and lesse *Armania*.
 VVith coppintanks: and there the *Parthian* tall,
 Assaid to shoot his shafts and flee withall.
 The *Persians* proud (th' *Empyre* was in their hāds)
 with plates of gold, surbraued all their bands.
 The *Medes* declarde through fortunes ouerthwart
 they lost their Scepter, not for lacke of hart:
 And that no costly cloath nor rich aray,
 Nor painting fine, that on their face they lay
 nor borrowde hair, of fair & comly length,
 might oght empair, their anciēt power & strēgth:
 there were the happie *Arabs* those that buields
 In thatched waggons, wandring throu the fields.
 The subtill *Tyrians*, they who first were clarks,
 that staide the wandring words in leaues & barks.
 The men of *Moab*, *Edom*, *Ammon*, and
 the People sparst on large *Elimia* land.
 The learned *Memphians*, & the men that dwell
 Near, to the *Ethiopians* black & fell.

In short the most of *Asia* (as it wair)
Encamped was within that army fair.
So that this Duke mo forraine souldiers lad,
then all the *Hebrewes* natieue people had.
But they who did the *Hebrewes* greatest wrong
were *Apostats* of *Ephrem* scarce & strong:
who fought with hatefull harts them to deface,
Least they should be esteemde of *Isaks* race.

Then, as in time of spring the water is warme,
& crowding frogs like fishes there doth swarme:
But with the smallest stone that you can cast
to stirre the streame, their crouping flayes as fast:
So while *Iudea* was in ioyfull dayes,
The constancie of them was worthie prayes:
for that in euerie purpose ye should heare
the praise of *God*, resounding euerie wheare.
So, that like burning candles they did shine
Among their faithfull flocke, like men deuine.
But looke how soone they hard of *Holopherne*,
their courage quailde & they began to derne.
Their ardent zeale with cloed mouth they choke
their zeale to hore returnd to fuming smoke:
the feare of losse of life & worldly good:
brought Infidels to shed their brothers blood:

Alas how many *Ephramites* haue we?
In our vnhappy time all which we see
within the Church like hypocrits to dwell,
so long as by the same they prosper well:
who feines a zeale, th'Euangill to maintaine
So long as serues their honour, or their gaine.

But turne the chance with some contrarie wind,
 So that their browes but half a blast doe finde,
 Then faints their harts, and they seeke other waye,
 Like bankers out their *God* they disobaye
 Discyphring then their malice to be more
 to gods contempt, then was their zeale before,
 And fights against the lord with greater hate,
 Then *Celsus* did, or *Iulian* Apostate.

The *Hebrewes*, now from hights of houses faire
 VWho saw so many banners beate the aire:
 And men to march against their forces small,
 who now might well decerne their feeble wall:
 They swoune with feare, & fand none other aid:
 but of that *God*, to whome their fathers praid.
 O father (quod they) father holie king,
 who shields vs alwayes vnderneath thy wing:
 Since now the worlde against vs doth conspire,
 Defende vs mightie Lord we thee require.

Thus hauing humbly praid the Lord of might,
 the *Gouernour* renforst his watches wight:
 And fires at midnight built in euerie way,
 which made the night appeare as cleare as day:
 and wakerise through the corpgard oft he pass:
 And thought that *Phæbe* hyed her course to fast
 with horses paille to steale awaye the night,
 to leaue the *Hebrewes* to their enemies sight.
 Againe, the *Pagan* thought she did but creepe,
 Or that with *Latmies* sonne she was on sleepe.
 , But humaine wishes neuer hath the powre,
 , to haste or hold the course of heaue one howre.

Then

IVDITH THE III. BOOKE.

Then as *Aurora* rose with sanguine hewe,
 And our *Horizon* did the day renewe:
 The *Viceroy* made a thousand trumpets sound,
 to drawe his scatred Cornets to a round,
 who from all parts with speede assembled weare
 About the Genrals tent his will to heare:
 As do the hounds about their hunt at morne
 Come gladishing at hearing of his horne.

Now when the towne, his somods did disdaine
 to conquer it perforce he plyde his paine:
 And their, th' *Inginers* haue the *Trepan* drest,
 & reared vp the *Ramme* for batterie best:
 Here bends the *Briccoll*, while the cable cracks,
 their *Crosbowes* were vprent with yron Racks.
 Here croked *Cornues*, fleing bridges tall,
 Their scathfull *Scorpions*, that ruynes the wall.
 On euerie side they raise with iointure meete,
 the tymber towres for to command ech streete.
 The painefull *Pioners*, wrought against their will,
 with fleakes & fagots, ditches vp to fill.
 Or vnderground they delue in dust with paine,
 to raise a mount, or make a mount a plaine.
 Or *Cauerns* cut, where they might soldiers hide,
 t'assaile the towne at sodaine vnespide.
 Some ladders drest to skale the wall, or els
 to steale vpon the sleeping *Sentinels*.
 Some vndermynes, some other vndertooke,
 to fire the gates, or smore the towne with smoke.
 The greatest part did yet in trenches lurke
 to see what harme their engins first would wurke,

Engins
of Warres

that if the wall were bet, they wold not faile
with braue assault the Citie to assaile.

There *Mars* towrenmyner, there *Bellona* wood,
Enforced feeble Cowards to suck blood.
their hidious horses, braying loude and cleare,
their *Pagans* fell with clamor huge to heare,
made such a dinne as made the heaue reſound,
retented hell, & tore the fixed ground.

Yet *God* who keeps his watch aboue the ſkyes
For his elect, who neuer ydle lyes:
tooke pittie on his people in that tide,
Repreſſing (part) this cruell princes pride
In cauſing all the chieſes of *Moabits*,
of *Edom* ſtrong, & awfull *Ammonits*
to ſpeake him thus, & thus him terrours dreſt.

O Prince, that Scepter beares aboue the reſt,
& giues them law, & holds the world in thrall,
ſet not thy ſoldiers, to aſſault this wall:
For neither bow, nor ſling, nor weapons long,
nor ſword, nor buckler, wil be found ſo ſtrong:
As is this threatning rock, whoſe mightie corſe
ſuſtaines their wall, of ſuch eternall forſe,
that thou can mak no ſkallade on no coſte:
But on the corpes dead, of half thine hoſte,
, The victor can no honour iuſtly clame
, to loſe the men who ſhould aduance the ſame.
, O valiant Prince, that fiſher is not fine,
, who for a frog will loſe a golden lyne
, the holy headband ſeemes not to attyre,
, the head of him, who in his furious yre

preferr's the paine of those that haue him teend
before the health & saftie of one freend.
You may (my Lord) you may in litle fight,
subdue these Roags, & not to lose a knight.
Surprise me first their chiefeft water spring
from whence these rebels do their conduits bring:
Thē drought shal driue thē frō their whole defēce,
In cōrds to yeld them to thine excellence.
'The noble Lyon neuer fleas the least,
'but alway prayes vpon some worthie beast.
'The thunderthrowes his sulphred shafts adowne
'on *Atlas* high or colde *Ribes* crowne.
'The tempest fell more feruently doth fall,
'on houses high, then on the homly hall.
So you my Lord need not to prease your powre,
Against such foes as will themselves deuowre.
Sir, this is not for fauour or for neede,
Nor that this Citties sack may cause vs dreade.
Nor that we meane thy high attempts to stay,
For ere we from thy standarts stirre away,
For thee, th'immortall gods we shall desie,
For thee, we shall breake downe their alters hie:
For thee, we frankly shall pursue & thole,
th'eternall heat & colde of either *Pole*:
For thee, our hardy hands shall help to teare
From *Ioue* & *Neptune*, both their Eagle & speare:
For thee, the sonne for father shall not care:
Nor father sonne, nor brother, brother spare.
Now, *Holopherne* to conquest whole enclynde
And weing well this counsell in his minde:

Dismissed from his camp a galliard rout
 Of men to guard the Riuers round about.
 This stratageme, the *Hebrews* well might know
 to see their fountaines runne with passage flowe.
 Then manfully their soldiers out they send,
 against their foes, the watter to defend.
 There fought the *Pagan* for to winne him fame,
 the *Hebrew* ment, hee would not dye with shame.
 Together soone, they shock with hatefull yre,
 And first, they forst the heathen to retyre:
 who (turning face) againe do them pursewe,
 & wins the victorie from the victors newe.
 So doubtfull was the fight, none could define
 (*Saue God*) to whome the victrie would encline:
 till *Izrell* was on all sides ouercled
 with clouds of shot, then to their towne they fled,
 As doth the *Pilgrim* passing through the plaine,
 who is beset with tempest, haile, or raine,
 who leaues his way, and seekes himself to hide,
 within some caue, or hollow mountaine side.
 The *Panims* them pursued without all pittie,
 and *Pestmell* entred almost in the Cittie
 At open gate. Then rose the crye vnsweete
 Of fearefull folke who fled in euerie streete,
 And rent their haire & their affrighted face
 as *Panims* els had wonne that holy place.

How flee you cowards now & leaues your Port?
 (the Captaine sayes) haue ye another fort?
 Thinke ye to finde for saftie of your crowne
 In this *Bethulia* another *Bethull* towne?

(Alas)

IVDITH THE III. BOOKE.

(Alas) if ye make no defence at all,
 while time this tyrant is without your wall.
 How dare you him resist when he hath wunne
 this forte of yours from which ye feebly runne?
 The cōmōs with this chek, brought to their powers,
 where *Cambris* & *Sir Carmis* like two towers,
 Stood at th assauted gate & did withstand
 the Heathen host with ech of them in hand
 An yron mace (in stead of launces long)
 & brazen bucklers beating back the throng:
 Their habergions like stiddies stithe they baire
 with helmets high & pennons pight in aire:
 Of equall age they were, & equall length,
 Of equall courage, & of equall strength:
 Like Poplers twaine that recheth vp their tops
 & holds their heads so high that none thē crops:
 But on the Riuers side do sweetely sway
 Like germaine brether hailfing oft a day.

The *Heathen* seing thus the *Iewes* descend
 with edge of sword their Citie to defend:
 They left th assault, and thence retyring went
 (as they commanded were) vnto their tent.

But when I thinke how xxx. dayes that towne,
 tormented was with mischiefe vp and downe.
 Too sad a song I cannot heare inuent
 So great a sadnesse right to represent.
 My hand for horroure shakes, & now nomore
 Can lead my sacred pen as erst before:
 For now mine eyes, that watred are with teares
 Declares my matter all of mischief beares.

Oh Sprite from whence all sprit & life doth come,
 thou losde the toung of *Zacharie* that was dome.
 and sent thy *Heralds* through the world to preach
 thy name: And in a hundreth tounge to teach:
 Guide thou my pen & courage to me lend,
 that to thy honour I this worke may end.

Although that *Izak* sawe on euerie hand
 A world of folke against his towne to stand:
 yet (tracting time) he thought hee would prouide
 no lesse to keepe, then coole th' *Affiegers* pride.
 But when they fand the conduits cut and rent,
 By which, there water to their towne was sent:
 their courage bolde, & all their craks (alas)
 As lickour faild, so did their stoutnesse pas.

Their Lords preferring death to bondage vile,
 Made them belecue the thing did them beguile:
 to wit, they gaue men hope that they might keep
 sufficient watr in wels, & ceasterns deepe:
 through all the towne, the people to relieue,
 that thirst should not the soldiers greatly grieue.
 The maiestrats in deed had great regard
 to see this water wisely spent and spard,
 that Bottell sweete, which serued at the first
 to keepe the life, but not to flocken thirst.

A vice
 descriptio
 of thirst.

When wels grew drye, the comons ran in rage
 & sought out euerie sink their thirst t' assuage:
 And drak with lōgsom draught the pools in haste,
 to quench their thirst with ilcontented taste:
 which poysond ayre, enfect their purest breath:
 whereby the drinker drank his present death.

IVDITH THE III. BOOKE.

O wretched folke, who felt so hard a strife,
 Drink, or not drink, both ways must lose their life.
 For he that drank, and he that did refraine,
 Had of their enemies both an equall paine.
 For why? the water vile flew them throughout,
 No lesse, then did their enemies them about.
 That wretched towne had neuer a strete nor rewe,
 But *Parcas* their, had found some facion newe.
 to murder men, or martyr them with feares,
 As moude the most indurate hart to teares:
 If so much water in their braines had beene,
 as might forbear a drop to wete their eene.
 There plained the oldman that the soldier strong,
 Had rest his Bottell from his head with wrong:
 But while he spak his hart (for thirst) did faint,
 And life him left which frustrate his complaint.
 The soldier braue, Oh hartbrek, for to tell
 his proper vryne dranke thirst to expell.
 The wofull mother with her spitle fed
 Her litle childe half dead in cradle bed.
 The lady with her Lord at point of death,
 Embracing fals & yelds their latest breath:
 , For cruell thirst came out of *Cyren* land
 , Where she was fostred on that burning sand,
 , with hote intracted tounge, & soncken eene,
 , with stomack worne, & wrinkled visage keene,
 , with light & meigre corse and paled vaines,
 , in stead of blood that brimstone hote retaines:
 , Her poysond mouth blew throw that holy town,
 , such hellish ayre, that stifled vp & down.

The Artters of the *Iewes* in such a way,
 That noght was scene but burials night & daye.
 So that the heavne, to see their dollours deepe,
 Could scarfly keep his course, but preasd to weep:
 And would haue ioind his teares to their cōplaint,
 if *God* of hosts had made them no restraint.
 Yea I my self must weepe, who cannot speake
 the woes, that makes my heauie hart to breake.
 And so will silent rest & not reherse,
 But conterfait the painter (in my verse)
 who thought his coulours paile could not declare,
 the speciall woe, king **Agamemnon* bare,
 when sacrificed was his onely race:
 with bend of black, he bound the fathers face.

*Looke
the table

Now while the people were in this estate
 & with their princes wrangling in debate,
 They thus besought the lord for to decide
 betweene their simpleffe & their princes pride.

The lord be iudge of that which ye haue wrought
 & what your wicked counsells hath vs brought.
 If you had offred peace to this great Lord
 At first, we might haue wonne him to accord.
 Then happie happie dayes we might haue scene,
 & not so many souldiers mured beene.
 Alas what hope haue we within this holde
 Our enmies are more meeke a thousand folde.
 Then are our owne: they, haps, would vs preserue,
 our wilfull owne, pretends to see vs sterue.
 Our children do our childrens weale denay,
 & headlong hastes ynto their owne decay.

VVe

VVe know,ô Lord,the breaking of thy lawe,
 hath caused thee this sword on vs to drawe
 & iustly thou thine yrefull bow doest bend
 on our ynloyall heads the shot to send.
 But thou, who doth not long retaine thine yre,
 Against thine owne,thy mercie we require.
 Change thou the purpose of our foolish guides,
 & of these *Heathen*,armed at our sides.
 Or els let vs vpon their weapons fall,
 & of their hands to be destroyed all:
 Or we this droughth & deadly venom haue,
 with languishing to send vs to the graue.

My brethen deare(the ruler then gan say)
 our whole desire hath beene both night & day.
 Not for to see the seede of *Abrham* losse,
 for which we striue against this furious hoste.
 VVhat?haue ye paine?so likewise paine haue we:
 For in one bote we both imbarcked be.
 Vpon one tide,one tempest doeth vs tosse,
 Your common ill,it is our common losse.
 Th *Affyrian* plague shall not vs *Hebrews* grieve,
 when pleaseth *God* our mischiefe to relieue,
 which he will doe if ye can be content
 & not with grudge his clemencie preuent.
 Then striue not you against that puissant king
 who creat all,and gouerns euerie thing
 For confort of his church & children deare,
 & succours them though time do long appeare.
 Sometime an Archer leaues his bow vn bent
 & hong vpon an naile to that intent:

THE HISTORIE OF

It may the stronger be to bend againe,
 And shoot the shot with greater might & maine:
 Right so th'eternall doth witholde his ill
 A longer time(perchaunce)for that he will
 More egerly reuenge him of their crime,
 who do abuse his long forbearing time.
 When men applauds to sinne,they count it light,
 And but a matter small in sinners sight.
 But in the end the weight doth so encrease,
 that Iustice leaues the sinner no release,
 Like th'*V*serer who lends vpon the skore,
 & maks the reckles debtors debt the more.
 What if the thundring Lord his iustice stay,
 And(for such sinne)do not this tyrant slay?
 The waters of the ground and in the aere,
 Are in the hand of *God*,then who is there,
 that dare sediciously his yoke refuse,
 Although he haue not water now to vse?
 No,no,though heaue do seeme serene & cleare,
 On euerie part,& wete doth not appeare.
 He may with moitture mildly wete the land,
 As fell when *Sau*ll the Scepter had in hand:
 For all the starres that do the heaue fulfill,
 Are all but executors of his will.

Sam 1.12.

All this could not the peoples thirst asswage,
 But thus with murmurs they their Lords outrage:
 what? shall we dye,ô sacred soldiers bolde,
 for pleasure of our lords these traytours olde?
 what? shall we dye on credit,for to please
 these wyzard fooles who winks at our vnease,

Who

who with our blood, would win the selfs renown,
So louable, as neuer shall go downe?
Nay, nay, let vs cut off this seruile chaine,
to free our selfs, let vs in hands retaine
the ruling of this towne, the forte and all:
least we into these deadly dangers fall.

Then like a wise *Physitian* who persuaues
His patient that in seruent feuer raues:
Yet hights him more then Art can well performe
So Prince *Ofias* in this rurall storme,
He promist to the people their intent
If *God* within fife dayes no succour sent.
Then *Izak* left their sorrowes all and some,
& present wo and feare of chaunce to come
for that, if they through this, gat not their will:
At least they would auoyd, the greatest ill.

But *Iudith* the whose eyes (like fountains two)
were neuer dry which witne st well her wo:
Right sad in sound th' *Almightie* she besought,
And on the sacred scriptures fed her thought?
Her prayers much auailde to raise her spreete
Aboue the skye & so, the scriptures sweete:
A holy garden was where she might finde,
the medcynne meete for her molested minde.
Then *Iudith* reading there as was her grace:
She (not by hazard) hapned on that place,
where the lamehanded *Ahud* (for disdaine
to see the *Iewes* the *Heathen* yock sustaine)
Smote *Eglon* with a dagger to the heft,
And from his flanke the blood and life bereft.

Iudicium.
3.

The more she red, the more she wonder had
 of *Abuds* act, and hote desire her lad
 t ensue his vertue: yet her feeble kinde
 Empeached oft the purpose of her minde
 Proposing oft the horroure of the deed,
 The feare of death, the danger to succede,
 with hazard of her name, and more then that,
 though she likewise the peoples freedome gat:
 yet for a man, this act more seemly weare,
 than for a wife to handle sword or speare:

VVhile *Iudith* thus with *Iudith* did debate,
 a pufte of wind blew downe that leafe by fate:
 Discovring vp the storie of *Iael* how
 she droue a naile into *Sisaras* brow,
 And slew that Pagan sleeping on her bed
 VVho from the *Hebrewes* furious hoste was fled.
 In teaching vs albeit a tyrant flee,
 yet can he not auoyde the lords decree.

This last example now such courage lent,
 to feeble *Iudith* that she now was bent:
 with wreakfull blade to fley & to deuorse
 the *Heathen* soule from such a sinfull corse.
 But while she did her carefull minde imploy
 to find some meanes to murder this *Vizroy*:
 She hard report (that made her hart to swoune)
 Of the determination of the toun:
 Then all the present perils to preuent,
 Vnto the rulers of the towne she went:
 Reprouing then with words of bitter sweete,
 what do ye meane? O princes indiscreete.

VVill

35

IUDITH THE III. BOOKE.

Will ye the helping hand of God restraine;
 And captiue it within your counsels vaine?
 VVill ye include him vnder course of tymes,
 who made days, yeares, all seasons & their pryms:
 Do not abuse your selfs, his power profound,
 Is not to mens Imaginations bound:
 God may all that he wills, his will is iust,
 God wils all good to them that in him trust.
 Now fathers: that which doth my hope reuiue
 Is onely this: there is no wight on liue:
 within this towne that hath contracted hands,
 to serue dūme gods like folke of forraine lands.
 All finnes are sinne, but sure this sinne exceeds
 our former faults; by which our blind misdeeds
 offends the heavne, by which the lord of might,
 Is frauded of his honours due & right.
 In wresting of the titles of his name:
 to stocks, and stones, and mettels, men do frame.
 Since *Izak* then from such a fault is free,
 Let vs to gods protection cast our ee.
 Consider that all *Iuda* rests in feare,
 Aspecting onely our proceedings heare.
 Consider that all *Iacob* in this tresse
 will follow either-our force or feeblenesse.
 Consider that this house and alter stands
 (next vnder God) vpholden with your hands.
 thinke that of *Izrell* whole ye keepe the kaye
 which if ye quite & giue this tyrant waye.
 VVho more then death hates all of *Izaks* kinne,
 we shall the name of kinbetrayers winne.

E

THE HISTORIE OF

then sayd the Captaine I cannot denye,
that we offended haue the Lord most hye.
Vnwise are we, our promises are vaine,
But what? we may not call our word againe.
But if thou feele thy hart so sore opprest,
that moueth thee to teares for our vnrest,
Alas, weep night & day and neuer tyre,
So that thy weepings may appease the yre
Of that hie Iudge, who heares in euerie parte
the perfit prayer of the humble harte.

I will (quoth she) and if god giue me grace
Repell the siege of this afflicted place
By famous stroke. But stay me in no wise,
But byde the ende of my bold enterprise:
And let me goe when night his mantle spreeds
to th'emies Camp (quod he) if thou wilt needs,
The great repressour of oppressors pride
Preserue thy hart and hand, and be thy guide.

F I N I S.



THE

IVDITH THE IIII. BOOKE.
THE SOMMARIE OF
THE IIII. BOOK.

¶ According to the promise that Iudith made to the besieged Captaines in Bethulia, she prepareth herself with armour meete for the execution of her enterprise: to wit, The invocation of the name of God, with a holy determination to deliuer her countrey from the hand of the Tyrant: whome she deliberate to overcome with the sweete and faire apparence of her amiable beutie and behaviour. At her departing to the enemies camp, our Poet introduceth one of the chiefe Captaines of the towne descriuing to another, her stock and upbringing, with the progresse of her three estates, Virginitie, Marriage, and Widowhood: thereby setting forth a singular example of all womanly behaviour and vertue. After her enterance to the Camp, she is brought to Holofernes, who was curious to know the cause of her comming there. And after audience giuen, he is so surprised with her beutie & eloquent language, that she obtaineth licence to withdrawe herself by night to the next valley, there to pray to God and continuing this exercise, she requireth strength of the Hyest, that in taking away the chieftaine, she might at one instant destroye all the Heathen Armie. Herein giuing example that the beginning and end of all high attempts, ought to be grounded vpon the fauour and earnest calling vpon him, without whome all wisdom, and humane force is nothing but wind: and who contrariwise, may by the most feeble instruments of the world, execute things most incredible and incomprehensible to humane capacities.

THE FOVRTH BOOKE
OF IVDITH.

Then wofull Iudith with her weeping ees
Beholding heavn & prostrate on her knees:
Held vp her guiltles hands and God besought,
Discovering him the secrets of her thought.
O God (quod she) who armed with a speare
Dan Symeon, who reuengde his sister deare:
Lend me the blade in hand, that I may kill
this Tyrant that exceeds all Sichems ill.

E ij

Who not contents to soile the sacred bed
 of wedlocke chaste, but more with mischief led
 Entends thy holie name for to confound,
 And race *Solyma* temple to the ground.
 Ambitious *Sarrap* he, whose hope doth stand
 In mortall men, led with vnrighteous hand.
 who rules a hundreth thousand stalworth steeds
 that combat craues & in our pastures feeds.
 Not dreading thee, who daunts both man & beast,
 And kills & captiues them when they weene least.
 who strēgths the pore & prydful mē down thrings
 & wracks at once the powers of puissant kings.
 Grant gracious *God* that his bewitched wit
 May with my crisped haire be captiue knit.
 Grant that my sweet regards may gall his hart
 with darts of loue to cause his enules smart.
 Grant that these gifts of thine my beutie small
 may bind his furious rage, & make him thrall:
 grant that my artificiall tong may moue
 His subtrill craft & snare his hart in loue:
 But chiefly lord grant that this hand of mine
 may be the *Pagans* scourge & whole ruine:
 so th'end that all the world may know our race,
 Are shrouded so in rampiers of thy grace.
 that neuer none against vs durst conspire,
 that haue not felt at last thy furious yre:
 Euen so good Lord let none of these prophane
 Returne to drinke of *Euphrate* nor *Hysane*.

Thus *Indith* prayd with many-a trickling teare,
 And with her sighs her words retrenched weare.

At

IVDITH THE III. BOOKE.

32

At night, she left her chamber sole and colde,
 Attyrde with *Ceres* gifts and *Ophir* golde.
 O siluer *Diane*, regent of the night,
 Darst thou appeare before this lucent light?
 This holy starre whose contr'a spect most clear,
 Doth steine thy brothers brightnes in his *Spheare*?

While thus she ment (vnscene) away to slide,
 Her pearles and Iewels causd her to be spide.
 the musk and ciuet Amber as she past
 Long after her a sweete perfume did cast.

A *Carboncle* on her Christall brow she pight,
 whose fire gleames expeld the shadie night.
 Vpon her head a siluer crisp shee pind,
 Lose wauiing on her shoulders with the wind.
 Gold, band her golden haire: her yvrie neck,
 the Rubies rich, and Saphirs blew did deck.
 And at her eare, a Pearle of greater vallew
 ther hong, thē that th' *Egiptia* *Quene* did swallow.
 And through her collet shewde her snowie brest,
 Her vtmost robe was coulour blew Cœlest,
 Benetted all with twist of perfit golde,
 Beseeming well her comely corps tenfolde.
 VVhat els she weare, might well bene sene vpon,
 that *Queene* who built the tours of *Babylon*.
 And though that she most modest was indeede
 yet borrowd she some garments at this neede.
 From Dames of great estate, to that entent
 this *Pagan* Prince she rather might preuent.

Achior then who watched at the gate,
 And saw this Lady passing out so late,

E iij

To *Carmis* spak, who warded eke that night
 what is she this? where goes this gallant wight
 so trim in such a tyme: hath she no pittie
 of this most wretched persecuted Cittie?
 Quod *Carmis* then, their flourish heare of late
Merari one, that was of great estate.
 Who had no childe but one & this is she,
 the honour of that house and familie.
 The fathers now do venture bodie and soule,
 that treasures vpon treasures they may roule:
 But for the wit or learning neuer cairs,
 that they should leaue to their succeeding hairs,
 Like those that charely keepes their rich araye
 In coffers close & lets it their decaye:
 while that the naked bodies dyes for cold,
 for whome the clothes are dearly bought & sold.

Compari-
 son.

But as the painfull plowman plyes his toyle,
 with share and culter shearing throug the soyle
 that cost him deare, and ditches it about,
 Or crops his hedge to make it vnder sprout,
 And neuer stayes to warde it from the weede:
 But most respects to sowe therein good seede:
 to thend, whē sommer decks the medowes plaine,
 He may haue recompence of costs & paine:
 Of like the mayd who carefull is to keepe,
 the budding flowre that first begins to peepe
 Out of the knop, and waters it full oft
 to make it see nly show the head aloft,
 that it may (when she drawes it from the stocks):
 Adorne her gorget white, and golden locks:

So

IVDITH THE INLBOOKE

So wise *Merari* all his studie stilde,
 to facion well the maners of this childe,
 that in his age he might of her retire,
 Both honour & confort to his harts desire:
 For looke how soone her childish toūg could chat
 as children do, of this thing or of that.
 He taught her not to reade inuentions vaine,
 As fathers dayly do that are prophaine:
 But in the holy scriptures made her reade,
 that with her milke she might euē suck the dreade
 of the most high. And this was not for nought
 Insomuch as in short time she out brought
 Apparant frutes of that so worthie seede,
 which chaungde her earthly nature far indeede:
 As done the pots that long retains the taste
 Of licour such, as first was in them plaste:
 Or like the tree that bends his eldren braunch,
 that way, wher first the stroke has made him laūch.
 So see we wolfs, and bears, and harts full olde,
 Some tamenes from their daūted youth to holde.

Thus ere the Moone twelf dosen chaūges past, *Virginie*
 the maydens maners faire in forme were cast.

For as the perfite pylot feares to runne
 Vpon the rocks, with singling sheet doth shunne
Cyanes straites or *Syrtes* sinking sands,
 Or cruell *Capharois* with stormy strands:
 So wysely she dishaunted the resort
 Of such as were suspect of light report.
 Well knowing that th'acquaintance with the ill
 Corrupts the good. And though they euer still

Remain vpright: yet some will quarrell pike
& common brute will deeme them all alike.
For looke how your Companions you elect
for good, or ill, so shall you be suspect.

This prudent Dame delyted not in daunce,
Nor sitting vp nor did her selfe aduaunce:
In publike place, where playes & banquets beene
In euerie house to see, & to be seene.
But rather vnderstanding such a trade,
Had bene the wrak of many-a modest mayd:
who following wandring *Dina* wanton dame,
Haue oftyme put their noble house to shame:
she kept at home her fathers habitation,
Both day and night in godly conuersation.
She pittious Nurse applyde her painfull thought,
to serue & nourish them that her vpbrought:
Like to the gratefull stork that gathereth meate,
& brings it to her elders for to eate,
And on a fir tree high, with *Boreas* blowne,
Giues life to those, of whome she had her owne.
But if she might some howre from trauell quite
At vacant tyme it was her chiefe delyte
to read the scriptures, where her faithfull mind
Might confort of the heauynly *Manna* finde.
Sometyme she broyded on the canuas gall,
Some bird or beast, or *Ægle* or *Eliphant* tall.
VWhile subtely with siluer nedle fine
she works on cloth some historie deuine.
Hear *Lot* escaping the deuouring fire
From sinnefull *Zodome* shortly doth retire

to

IVDITH THE IIII BOOKE

to *Segor*, where his wife that was vnwittie
 Cast back her eye to see the sinfull Cittie.
 And for hir misbeliefe *God* plagued the salt,
 transforming her into a Pillar of salt:
 Here she *Susannes* story viuely wrought,
 How neare she was to execution brought,
 And yet how *God* the secret did disclose,
 And made the mischief fall vpon her foes
 Here *Iosephs* storie stands with wondrous art,
 And how he left his cloke & not his hart
 to his lasciuious Dame & rather chose
 the Prison, then her armes him to enclose.
 Here cruell *Iephth* with his murdring knife,
 to keepe his vow, bereaues his daughters life.

(Her trauell done) her lute she then assayes,
 and vnto *God* she sings immortall prayes.
 not folowing those that plyes their thriftles paine
 In wanton vearse and wastefull ditties vaine,
 Thereby t'entrapt great men with luring lookes
 But as the greedy fisher layes his hookes
 Alongst the coste to catch some mightie fish
 More for his gaine, then hole some for the dish.
 Of him that byes, euen so these sisters braue,
 Haue louers mo, then honest maydens haue.
 But none are brunt with their impudent flame,
 Saue fooles & light lunatikes voyde of shame.
 Of vertue only, perfite loue doth growe,
 whose first beginning though it be more slow,
 then that of lust and quicknes not so fast:
 Yet sure it is, and longer tyme doth last.

E v

The strawen kendles soone, & flakes againe:
 But yron is slow, and long will hote remaine.
 Thus was the holie *Iudiths* chaste renowne
 so happily spred, through *Izrell* vp and downe,
 that many-a man disdained the damels fine,
 with Jewels rich and haire in golden twine,
 to serue her beutie: yet loues fire dart,
 Could neuer vnfricle the frost of her chaste hart.
 But as the *Diamant* byds the hāmer strong,
 so she resisted all her suiters long
 Vnminded euer for to wed, but rather
 to spend her dayes with her beloued father
 till at the last her parents with great care,
 withstood her will, and for her did prepare.

Manasses, one who was of noble race
 Both rich and faire as well of sprite as face:
 Her mariage then was not a slight contract

Mariage.

Of secrete billes, but by willing act
 , before her frends: The chaunce that once befell
 , to wandring *Dina* may be witnessē well,
 , that secret mariage that to few is kend,
 , doth neuer leade the louers to good end.
 For of our bodies we no power may clame
 , except our parents do confirme the same,

Then see how loue so holily begunne,
 Betweene these two, so holy a race they runne,
 this chaste young-man & his most chaste wife,
 as if their bodies twaine had but one life.
 what th'one did will, the other wild no lesse,
 As by one mouth, their wils they do expresse:

And

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IVDITH THE III. BOOKE.

And as a stroke giuen on the righter eye
Offends the left, euen so by *Sympathie*:
Her husbands dolours made her hart vnglad,
And *Iudiths* sorrowes made her husband sad.
Manasses then, his wife would not controule
tyraniously, but looke how much the soule
Exceeds the corse, & not the corse doth grieue,
But rather to preserue it and relieue,
So *Iudith* with *Manasses* did accorde,
In tender loue and honourde him as Lord.
Their house at home so holy was too tell
it seemd a church, and not a priuate Cell:
No seruant there, with villaine iestes vncouth,
was suffred to corrupt the shamefast youth.
No ydle drunkard, nor no swearing wight
Vnpunisht durst blaspheme the lord of might.
No pleasant skoffer, nor no lying knaue:
No daylie Dyce, nor no Ruffian braue,
Had there abode: but all the seruants weare
taught of their Rulers Gods eternall feare.
Manasses, he who saw that in his tyme
All iustice was corrupt with many-a cryme,
And that the most peruers and ignorant,
For money, or fauour, would none office want
of high estate, refusde all publike charge:
Contenting him with ease to liue at large.
from court, and pallace, free from worldly pelf,
but since he thought him borne not for himself:
But also that some charge he ought to beare
for confort of his friends & countrey deare:

Yet did he more, not being magistrate,
 for publike weale, then men of more estate.
 So that his house, was euen the dwelling due
 Of Iustice, and his mouth a sentence true.
 Th'afflicted poore he dayly did defend,
 and was the widowes ayde & tutor kend,
 to *Orphelines*, and was the whole support
 And chiefe comforter of the godly sorte.
 The vaine desire of *Indian* treasurs great,
 Made neuer his ship to saile nor oare to beat.
 The greedy hope of gaine with ventruous dāger,
 Made neuer his sword be drawn to serue the strā-
 He neuer sold within the wrangling Barre, (ger.
 Deceitfull clatters, causing clients larre.
 But quietly manurde his litle feilde,
 And took th' encrease therof that tyme did yeilde.
 He sowde, and planted, in his proper grange
 (vpon some sauage stock) some frutrie strange.
 The ground our common Daine, he vndermines
 On stake & ryce, he knits the crooked vines,
 and snoddes their bowes, so neither hote nor cold
 might him (from labour) in his chamber holde.
 But once as he beheld his haruest traine,
 with crooked Cickle cutting downe the graine
 the sunne a distillation on him sent,
 whereof he dyed, his soule to heauen it went.
 He that the number of the leaues could cast,
 that in *November* falls by winter blast,
 He that could tell the drops of raine or slete,
 that *Hyad Orion* or *Pleiades* wete

sheds

Sheds on the ground, that man might only tell,
 what teares from *Indiths* eyes incessant fell.
 What treasur-and golde & what he left hertho,
 In place of pleasure, caused all her woe.
 The sight of them made her in hart recorde,
 their olde possessor, and her louing Lord.
 Though she had had as much of gold and good,
 As *Lydia* land, or *Tagus* golden flood:
 (yet losing him) of treasure she was bare:
 For whome, all other treasures caused her care.
 Yet in this state she stoutly did sustaine,
 Like patient *Iob* (contempning) all her paine.
 Three times the sunne returned had his prime,
 , Since this befell, and yet the flyding tyme
 , that wonted is to weare all woes awaye,
 Could neuer for his death her dolour staye:
 But alwayes in some black attyre she went
 Right modestly & liu'd on litle rent.
 Deuout she was & most tymes sole and sad
 with dole in hart & mourning vesture clad,
 Outshedding teares as doth the turtle doue
 on withred stalke that wails her absent loue:
 And widowlike all pleasure doth forsake
 And neuer intends to take a secound make.

Thus *Indith* chaste within her house abode,
 And seldome was she sene to come abroad,
 Vnlesse it weare to see some wofull wife,
 whose childe or husband was bereft of life,
 Or for to visit some in sicknesse rage,
 their longsome paine and dollours to asswage:

THE HISTORIE OF

Or for to go to Church as God allowes
to pray and offer, & to performe her vowes.

Thus haue I shortly told you brother deare,
the state of her, on whome our citie heare
haue fixed all their eyes: but I can nought
tell wher she goes, much les whats in her thought.
But if we may of passed things collect
the things to come: then may we well aspect
Great good of her, for that euen in her face
Is signe of ioy, and great presage of grace.
Or some good hap. With this and other talke
they cut the night as they together walke.

This while the worthie widow with her mayd
Past towards th'emies camp not vnafrayde:
For ere she had two hundreth paces past,
The *Syrian* Soldiers in her way were cast:
VVho spack her thus. O faire excellent wight
whence? what art thou? what doest thou here this
In *Syrian* camp? I am (quod she) againe (night
An *Izralite* whome dollours doth constraîne,
To flee this towne, and for my lifes relief,
submits me to the mercie of your chiefe.

They tooke her to the Duke, but who hath sene
the throngs of folke where proclamations bene
In sõe great town, or where some môstrous beast
Is brought & wondred at by molt & least,
that mã might Iudge what flocks of soldiers came
From euerie part to see that *Hebrew* Dame,
To see that faire, so chaste, so amiable:
the more they gaspe, she seemd more admirable.

Her

42
IVDITH THE III. BOOKE.

Her wavring haire disparpling flew apart
In seemely shed, the rest with reckles art
with many-a curling ring decord her face,
and gaue her glashie browes a greater grace.
Two bending bowes of *Heben* coupled right,
two lucent starres that were of heavnly light,
two geaty sparks where *Cupid* chastly hydes,
His subtrill shafts that from his quiuer glydes.
Tweene these two sunnes and front of equall lise,
A comely figure formally did ryse
VVith draught vnleuell to her lip descend
where *Momus* self could nothing discomend.
Her pitted cheekes apered to be depaint,
with mixed rose & lillies sweete and saint:
Her dulcet mouth with precious breath repleate
Excelde the *Saben* Queene in sauour sweete.
Her *Corall* lips discovred as it were
two ranks of *Orient* pearle with smyling chere.
Her yvrie neck and breitt of *Alabastre*,
Made Heathen men of her, more *Idolastre*.
Vpon her hand no wrinkled knot was seene,
But as each nail of mother of pearle had beene.
In short this *Indith* was so passing faire,
that if the learned *Zenxis* had bene thaire,
And seene this Dame, when he with pensile drew,
the *Croton* Dames, to forme the picture trew
Of her, for whome both *Grece* and *Asia* fought:
this onely patron chief he would haue sought.

No sooner *Indith* entred his Pauillion,
But in her face arose the red vermillion

THE HISTORIE OF

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THE HISTORIE OF

with shamefast feare:but then with lāguage sweet
The courteous Genrall mildly gan her greet.

My loue,I am,I am not yet to fell,
As fals reporte doth to you *Hebrews* tell.
They are my sonnes & I wilbe their father
that honours me:and them I loue the rather,
that worships for their *God* th' *Assyrian* King:
they shalbe well assurde to want nothing.
And this shall *Izak* know if they will render
Vnto that bonteous king as their defender.
For thy (my loue) tell me withouten feare,
the happie motyf of thy comming heare.

O Prince (quoth she with an assured face)
Most strong and wise & most in heauens grace;
that drawes the sword,with Steele vpon his brest
with helme on head,and launce in yron rest:
Since that my feeble *Sex* and tender youth,
Cannot longtime endure,the cruell drouth,
the wakrife trauels,frayes,and haszards great,
That day and night,our Burgeesses doth threat:
Yet neuerthelesse this is not whole the cause
that from my Citties body me withdrawes
to this your Camp:but that most grudging griefe,
Which burnes my zealous hart without reliefe;
Is this (my Lord) I haue a holy feare
to eate those meates that *God* bids vs forbear:
But Sir,I see that our besieged towne,
Is so beset with mischief vp and downe.
The people wilbe forst to eate in th'end
the meates that *God* expressely doth defend:

Then

43

IVDITH THE III. BOOKE.

Then will the lord with iust reuēge him wreak
 Vpon all those, that do his statutes break,
 Withouten fight their Citties he will sack,
 And make one man of thine ten thousand wrack,
 that flyes his furie, and thy furious face,
 Nowe I of *Bethull* am, and in this place
 Beseech thy noble grace if so thee please,
 with courteous ayde, to giue my dolours ease.
 , Of common sence he is depriued cleene,
 , that falls with closed eye on danger scene.
 , And he that may both paine and hurt eschewe,
 , Is vaine if he his proper death pursewe,

Then in this quiet dale if I may byde
 (in secret) for to pray ech evning tyde
 to God: I shall as he doth me enspyre,
 Assure you when enkindled is his yre,
 Against our folke. Then shall I take on hand,
 to leade thine Armie through all *Iurie* land,
 And streaming standarts set on *Syon* hill,
 where none with weapons dare resist thy will.
 No, not a verie dog in euening dark,
 At noyse of harnes shall against thee bark.
 Thy onely name shall fray the Armies bold,
 Before thy face the mountaine tops shall fold.
 The floods shall drye & from their running stay,
 to make thine Hoste, a new & vncouth way.

O Iewell of the world (quoth he) ô Dame,
 For gracious spech and beutie worthie fame,
 Now welcōe here, would God it might you please
 Longtime with vs to dwell in rest and ease,

F

} R

THE HISTORIE OF

For if your faith and trouth concurrant be,
to this your talke, which greatly pleaseth me:
I will from this time forth with you accord,
to serue your onely *Hebrewes* God & Lord,
And will my seruice whole to you enrowle:
Not of my Scepter onely, but my soule.
I will your name and honour ay defend
From *Hebrew* bounds vnto the world his end,
This sayd: with silence as the moone arose,
The widow her withdrew, and forth she goes
Vnto a valley close on euerie part,
where as she washt her corse & clenst her hartes:
And with her weeping eyes the place beraid,
And to the God of *Izak* thus she praide.

O Lord withdraw not now thy helping hand
from those, that at thy mercie onely stand.
O Lord defend them that desires to spend
their goods and blood, thy cause for to defend.
O Lord grant that the cryes of Children may
with plaints of oldmen weeping night and day.
And virgins voyces sad in shroude of shame
And laudes of *Leuits* sounding forth thy fame.
Mount to thy throne, and with dissundring breake
thy heauie sleepe. VVherefore dost thou awake
thy self on *Hermon* with thy burning blast?
or why? dost thou on carefull *Carmell* cast
thy dreadfull darts? forgetting all this space,
these *Giants* that thy Scepter would displace?
Ah wretch what say I? lord apardon me,
thy burning zeale (and none hypocrisie)

that

I V D I T H T H E I I I . B O O K E

that frets my heauie hart at euerie howre
Compels my tounge this language out to powre.
O thou, the euerliuing *God*, and Guide
of all our race, I know thou wilt prouide
For our reliefe against this furious boſte,
And iuſtly kill the Captaine of this hoſte.
I know, that thou wilt help my onely hand,
to be the wrak, of all this heathen band.

F I N I S.

T H E S O M M A R I E O F
T H E V . B O O K .

*Holophernes being ſurpriſed with the ſweete language, and excellent be-
tie of the chaſte Iudith becommeth alſogether negligent of his charge & go-
uernement. Wherein is repreſented the unhabilitie of the reprobate, who can
not withſtand ſuch temptations as the lord ſendeth vpon them. But as they
become ſlaves to their owne affections, ſo by the ſame they are enforced to fall
into perdition. In place of ſome faithfull ſeruant to warne him of his vices,
Holophernes conferreth with Bagoſ an Eunuch, who feedeth him in his
humour, and bringeth Iudith to his Tent. And here the Poet reprooues all
flaſterers & baydes with the vices of all Courts in Generall. Iudith ſeing
her chaſtite in perill, and the time vnnieete to execute her enterpriſe: Subtly
drawes the Tyrant to talke of other affaires. He thinking to inſinuate himſelf
the more into her fauour, taketh pleaſure to crack of his conqueſts and of his
ſpeciall worthineſſe: diſcourſing ſo long till ſupper tyme aproached and ſhe
auoided the inconuenience: And here is to be noted that whileſt the tyrants
boſte of their crueltie againſt the Church, God prouideth for his owne and
preſerueth them for that worke, that he hath ordeined by them to be done.*

T H E F I F T H B O O K E
O F I V D I T H .

I N ſtead of mary-in bone, and blood in vaines,
Great *Holopherne* doth feed his cruell paines:

F ij

THE HISTORIE OF

He bootlesse flees, and feeles, but he ne knowes
the quenched fire that of his ashes growes.
For to the charming Image of this Dame,
the onely mark wherat his soule did ame,
transported him in passions of dispare,
that of his mightie camp he quits the care,
And goes no more his matters to dispatch,
Nor vewes his corpsgard, nor relieues his watch,
Nor counsell calls, nor sent to spye the coste,
Nor vewes the quarters of his spacious hoste.
But as the sheep that haue no hirde nor guide,
But wandring strayes along the riuers side:
throu burbling brookes, or throu the forests grene
throu medows, closures, or throu shadows shene:
Right so the Heathen hoste, without all bridle,
Runns insolent, to vicious actions ydle,
where none obeyes ech one commanding speaks,
Eche one at pleasure from his banner breaks:
What do you *Hebrews* now within your wall?
Now time to fight, or neuer time at all,
to pay these *Pagans*, whose confus'd corse,
Combats against themselves with deadly forse.
Nay, stay a while, of such a great victorie,
Your onely *God* will haue the onely glorie.

Before this tyrant was with loue yblent
to winne the towne, he plyde his whole entent:
But now both night & day his mynd doth frame
to conquer, this most chaste vnconquest Dame.
So lust him led: th'vndaunted *Theban* knight,
with weightie mace had neuer him affright:

But

15
IVDITH THE V. BOOKE.

But now a womans looke his hart enfeares,
And in his brest the curelesse wound he beares.
Ambition erst, so had him ouercumme,
that made him dayly ryse by sound of drumme.
Now *Cupid* him awaks with whote allarmes,
that him witholds to do the *Hebrewes* harmes.
Before he rulde aboue both prince and king,
now can he not himself in order bring.

Alas (quod he) what life is this I haue
Becomming captiue to my captiue slaue?
(vnhappie chance) what life is this I say?
My vertue gone, my forces falls away.
Nay sure no life, it is more paine I feele,
then *Ixion* torne vpon th' *Eternall* wheele:
My life is like the theefes that stoale the fire
On whose mortall hart doth alwayes tire.
A rauenous fowle that gnaues him to the bone,
Reuiuing still bound to the *Scythian* stone,
what serues it me t'haue won wher I haue haüted?
what serues my victor arme for to haue daunted?
The people situate twene *Hydaspe* large,
And port wher *Cydus* doth in sea discharge?
Since I am vanquisht by the feeble sight,
Of captiue *Iudith* what auails my might?
My targe of steele, my Burguinet of Brasse,
my guard of warriours stout where so I passe,
Since her sweete eye hath sent the pointed dart
Throgh men & weapós pearcing throu my hart.
What serues my coursers, who with swiftnes light
Exceeds the swallow swiftest bird of flight:

F iij

Com-
plaint.

Prom-
ises.

since I on him cannot auoide one yuch,
 the care that night and day my hart doth pinch.
 Then chāge(ô *Hebrews*) chāge your tears in song,
 And triumphe ore-my hoste and army strong.
 I am no more that Duke whose name allone,
 hath made great wariours quake both lim & bone
 But I am he, whose hart was sometime braue:
 Now lesse then nought, the slaue but of a slaue.
 I come not here your *Izak* to annoy,
 with fire and sword, your houses to destroy:
 But to require your *Iudith* her to render
 More milde to me. What is my wit so slender
 (berapt with loue) haue I not here my ioye.
 that onely may relieue me from annoy?
 yet neuerthelesse I clieue the aire in vaine, (twaine
 with plaints and makes myne eyes but fountaines

Tantalus

I wretch am like the wretched man indeed:
 the more he hath the greater is his need.
 Although he deeply plunge in water cleare,
 To quenche his thirst: yet is he not the neare,
 for so do I respect the heavnly grace,
 that largely is beltowde vpon hir face,
 that with mine eyes I dare not her behold,
 My tounge doth stay & in the pallet folde.

Why haue not I a hart of *Chrystall* cleare,
Transparant through to let my paine appeare?
 that there she might of all my torments reed,
 Which loue withholds within my hart in dreed?

Now since, that *Iudith* to this camp aryvde,
 the light of heavn had thrise his course revyvde,

And

And darkned thrise, and gan with saffron hewe
to light the *Ynds*, the fourth day to renewe:
when thus the Duke who left repast and rest
Vnto his *Eunuch* this like porpos drest.

O *Bagos* sonne adoptife not by chaunce,
whome I haue chose of nought thee to aduance
By speciall grace, and made thee (though I boſte)
first of my hart, and second of myne Hoſte:
I rage, I burne, I dye in desprate thought,
Throgh loue by this same ſtrāgers beutie broght.
Go ſeeke her then, and ſhortly to her ſaye,
what ſecret flame torments me day by day:
ſhew that I ſhall her to ſuch honours bring,
As he that beares the Scepter of a King:
But chiefly ſee thy talke be framed thus,
that ſhe do come this night and ſuppe with vs.
Now ſhould it not to me be folly and ſhame,
to haue within my holde the faireſt dame,
That ground doth beare, if I dare not aſpire,
to quench the burning flame of my deſire?
I ſhould but ſerue my ſoldiers for a leaſt,
And *Iudith* faire wold count me but a beaſt.

Then *Bagos* well acquaint with ſuch a caſt
He ſed the lamp that brunt but ouerfaſt.
If priuate men (quoth he) and people poore,
that goes not ouer the threshold of their doore,
But ſpends their dayes in trauell and debate,
And neuer ſeeks to win a better ſtate:
Liues not content, if that the *Cyprian* Dame
Do not ſometime their frozen harts enflame?

THE HISTORIE OF

what slaues are those then on whose backs are drest
The burdens of this world? who takes no rest,
for Publike weale: but wakes with *Argus* eyes
For others ease that to no care applies:
If they among so many great vexations,
May not receiue in loue some recreations?
Pursue your loue my Lord, and make no let,
to take the fish that els is in your net.
And as ere this you haue me faithfull found,
In like Ambassades when ye them propound
So shall you find me in this loue of new,
To be as faithfull secret trest and trew.

Alas how many such are in our tymes
In princes Courts that high to honour clymes,
More for their handling such an enterprise,
then for their being valiant learnde or wise?
Sô: times the Courts of kings were verteous skooles
now find we nought in Court but curious fooles.
O you whose noble harts cannot accord,
to be the sclaues to an infamous lord:
And knowes not how to mixe with perlous art,
the deadly poyson with the Amorus dart:
whose natures being free wills no constraint,
Nor will your face with flattering pensile paint,
for well nor wo, for pittie, nor for hyre,
Of good my Lords their fauours to acqyre:
Go not to court if yee will me beleue:
For in that place where ye think to retreue,
the honour due for vertue, ye shall find
nought but cōtēpt, which leaues good mē behind.

Ye

47
IVDITH THE V. BOOKE.

Ye worthy Daines, that in your breasts do beare
Of your Al-leing God no seruile feare:
ye that of honour haue a greater care,
then fights of Courts I pray you come not thare.
Let men that in their purse hath not a myte,
Cloth them like kings, and play the hypocryte,
And with a lying tale and feined cheare,
Courtcozen them whom they wold see on beare:
Let their, the *Pandar* sell his wife for gaine,
with seruice vyle, his nobleſſe to attaine.
Let him that ſerues the time, chaunge his entent,
VVith faith vnconſtant ſaile at euerie vent.

Ye ſonnes of craft, beare ye as many faces;
As *Proteus* takſ among the Marine places,
And force your natures all the beſt ye can
to counterfait the grace of ſome great man:
Cameſion like, who takſ to him ech hewe
Of black or white, or yellowe greene or blew,
that comes him next. So you that finds the faſion
to hurt the poore, with many-a great taxaſion:
you that do preaſe to haue the princes eare,
to make your names in Prouinces appeare,
ye ſubtill *Thurims*, ſell your furniſh wind,
to wicked wights whoſe ſences ye do blind.

Ye fearefull Rocks, ye ymps of *Achelois*,
who wracks the wiſeſt youth with charming voiſe
ye *Circes*, who by your enchantment ſtraunge,
In ſtones and ſwine, your louers true do chaunge:
ye *Stimphalids*, who with your youth vptake,
ye rauens that from vs our riches raks:

Ye who with riches art, and painted face,
 For *Priams* wife, puts *Castors* sister-in place:
 ye *Myrrha*, *Canaces*, and *Semirames*,
 And if there rest yet mo defamed dames,
 Come all to Court, and there ye shall resauē
 A thousand gaines vnmeete for you to haue.
 There shall you sell the gifts of great prouinces,
 there shall you sell the grace of graceles princes.

Stay heare my muse, it thee behoues to haue
 Great constancie and many-a *Hercles* braue
 to purge this age, of vices more notable,
 then was the stals of foule *Egeans* stable.

Returne to *Indish*, who to bring to passe,
 Her high atempt, before her sets her glasse
 And ginnes to deck her hair like burnisht gold,
 whose beutie had no pere for to behold.
 Then went she to his tent where she espide,
 the gorgeous tappestries on euerie side,
 Of *Persian* Kings, of *Meds*, and *Syrian* stories,
 How *Nin^o* first (priēt forth with great vainglories)
 Subdewde the East then next in order came
 (disguisde in kinde) his wife *Quene Semirame*:
 who tooke the Scepter and with tourrets hye
 great *Babylon* erected to the sbye.

Lo, how a Prince with fingers white and fine
 In womans weede the tender twist doth twine,
 who bare a Rock in sted of Royall mace,
 And for a man with woman changeth grace
 In gesturs all, hee fristles and he fards,
 He oynts, he bathes, his visage he regards

*Sordous-
palm.*

In

IVDITH THE V. BOOKE.

In *Chrifall* glaffe, which for his sword he wore,
 And loft his crowne without all combat more,
 Amongst his vertugals for ayde he drew
 from his Lieutenant who did him purfew,
 And wan his Scepter. Yet with feeble yre,
 He brunt himself, and ended his empyre.
 Behold a Bitch then feeds a sucking childe,
 Amongst the pricking thornes and brambles wild
 who grew so great & was of such a fame,
 that bond, and free, his waged men became,
 And afterward subuerted to his lawe,
 the *Median* Scepter vnder *Persians* awe.
 But what is he that so deformed goze
 Before the camp and want his cares and noze?
 that was that seruant true, who by that flight,
 Brought *Babylon* againe in *Darius* might.

Cyrus

Zopyrus

While *Iudith* fed her eyes with figurs vaine,
 Her hart replete with passions and with paine:
 the *Genrall* came, and with a visage gent,
 Saluted her, and by the hand her hent,
 And caused her sit downe vpon a chare,
 the more at ease to vew her beuties rare.
 Then when he saw himself so neare his pleasure,
 He brunt in hart & scarce could byde the leasure,
 Till *Venus* with her garland shewde in sight
 On his *Horizon* to renue the night.

This widow finding then the tyme vnmete,
 Gods iust determination to complete
 Made much delay, and fand full many-a skuse,
 with sundrie talke this tyrant to abuse:

THE HISTORIE OF

And sayd my Lord, I pray you shewe to me,
what furie iust hath movde your maiestie,
what haue our people done (please it your grace)
By whome or when that *Izaks* holy race,
Might so prouoke a Prince to wrackfull warre
In tounes, and lawes, so seprate from vs farre?

Then sayd the Duke, vncourteous should I be
if I denye (ô faire) to answer thee.

Now as the heavne two Sunnes cannot containe,
So in this earth two kings cannot remaine
Of equall state. So doth aubition craue,
One king will not another equall haue.

My Prince is witnesse who at warrs did fall,
with king *Arphaxat* cause he raisde his wall
Of *Ecbatane* so high that it did shame
to *Niniue*, and *Babell* feard the same:

For which, he vndertooke to spoyle his throne,
And race his Scepter to the lowest stone:
with spite, his buildings braue, he cast adowne.

Arphaxat then, a man of great renowne,
And worthie of his Scepter and his state,
thought better in the field to make debate,
Then beare a scorne, his *Meds* to battell drew.
Thus tweene them two did cruell warre ensewe.

Arphaxat armed all the yles of *Greece*,
where *Iason* was, but sought no golden fleece,
But golden lingots with abundant gaine,
wher *Phasis* streame bedewes the pleasant plaine.
The *Harmastans*, and *Albans*, strong, and wise,
that sowes but once, and haue their haruest thrise.

The

49
IVDITH THE V. BOOKE.

The men that neare to *Oxus* banks abydes,
And those that *Antitaurus* horns deuydes.
And those that mans the mount vpon whose brest
the shipt that scapt the genrall flood did rest:
And those that are (not hyd) within the Reame,
wher proude *Iaxartes* flowes with furious streame.
In short: the *Meds* brought men to ayde their plea
From *Pontus* farre beyond the *Caspian* sea:
And of this Hoste *Arphaxat* was commander
with hope and hart more high then *Alexander*.

My prince desirous then to winne or dye,
Left nought vndone that furthred to supplye:
His troubled state. He armed *Syttacene*,
And waged Archers out of *Osrohene*:
ye lords of lands that yelds the hundrerh corne,
Leaue *Euphrates* & bounds where ye were borne:
ye *Carmans* bolde that all on fish do feede,
And of their pelts do make your warlike weede:
Leaue *Hytan* bounds, go seeke the golden sands,
ye *Parths*, ye *Cosses*, *Arabs*, and ye lands,
that of your *Magi* Prophets thinks ye know,
their spells deuine, your self for pikmen show,

O *Calde*, chaunge thine *Astrolab* and square
to speare and shield: for, we no wight will spare
Of able age, of high or lowe degrie,
that trails the pik or launce layes on his thie.
Let women, Children, and the burghers olde
At home alone, let them their houses holde.

VVe somond eke the *Persians* and *Phœnicians*,
the soft *Egyptians*, *Hebrewes*, and *Cilicians*:

THE HISTORIE OF

to come in hast. & ioyne their force to ours:
But they disdainfully deteind their powrs:
And with their wicked hands and words vnſage,
They did our ſacred meſſengers outrage.

My maiſter for a time, put vp this wrong,
Attending tyme, to quite theſe enmies ſtrong,
with purpoſe more at leaſure to prouyde,
t'abate this ſacrilegious peoples pride.

Battell.

Two greater kings were neuer ſcene before,
then camped was in *Ragan* field at morne,
with hautie harts enarmed all in yre:
Ech ſoldier ſet an other ſo on fire,
that ſcarſly they could keep them in their bound
till pype or *Cymball* or the trumpets ſound,
Denounce the choke: but with ther furious faces,
they thret their foes aſarre with fell menaces,
And ſtrokes at hand, two thouſand Lads forlorne,
(to blunt the ſword) were downe in battell borne.
Vpon their flanks flew feruently the ſtones,
that bet their bucklers to their bruſed bones,
The ſquadrons then, ſteps ſtern'y to the ſtrokes,
with harts inhumain all the battell yokes,
And are ſupplyde with many mightie bands,
Some counters them, and ſternly them withſtands,
with foote to foote ech other ouer plyes,
Both *Meds* and *Caldes* clasp with gaſtly cryes,
Like *Nilus* ſtreame that frō the rocks doth rōble,
Or *Encelade* when he in tombe doth tomble.

Here ſome lyes headles: ſome that cannot ſtand,
trails on his wombe & wants both foote & hand,

Cut

IUDITH THE V. BOOKE.

Cut off with strokes, some perst throu plate & maine,
 Some shoulder flasht, some pached in th'entrails.
 Some brains outbet, some in the guts were gorde,
 Some dying vomit blood, & some were smorde.
 Some neither quicke nor dead do yet attend,
 what place it pleaseth god their soules to send:
 So loth the litle life that doth abyde,
 Is from the dying body to deuyde.
 The ground that erst was yellow, grene, & blew
 Is ouercled with blood in purple hew.
 While this man giues some one his deadly baine,
 He of another gets the like againe.

The rage encreasing growes with yrefull flame,
 the field is spred with bodies dead and lame.

Like as ye see the wallowing sea to striue,
 Flood after floode, and waue with waue to driue,
 Then waues with waues the floods with floods do
 And est returns vnto their former place: (chace
 Or like the crops of corne in mids of May,
 (blowne with the westren wind) aside doth sway:
 Both to and fro, as force doth them constraine,
 And yet their tops redresleth vp againe:
 So whiles the *Syrians*, are by *Meds* displaced,
 And whiles the *Meds*, by *Syrians* are rechaced.

Compari-
 son.

Then like two raging floods that down doe fall
 From two contrarie mutine mountaines tall:
 Downe bearing bridge & bank, and all destroyes,
 And striues which one may do the most annoyes:
 So these two kings in force and courage stout,
 Exceld the rest with slaughter them about,

THE HISTORIE OF

Wherſo they preaſt, they left on either ſide,
Behind them two long opned wayes and wide:
for all their bucklers *Morions* and *Quiraces*,
were of no prooffe againſt their peiſant maces.
Yet (for the time) the *Meds* ſo fearcelſy fought,
that they th'e *Aſſyrian* bands in terrour brought,
And pauld their ſoldiers harts & brak their might:
Who (ouercome) tooke them to ſhamefull flight.
The *Meds* purſewde and wounded in that chace,
ten thouſand men, but none vpon the face.

In ſhort, this day our Scepter had depriued,
Had I not like the thunder dint arriued
In battels brunt. Their male & their vantbras,
Their helme and ſhield, before my Coutelas,
Were fraile as glas: and neuer a ſtroke I lent,
But deadly was, and them more terrour ſent,
then all our camp. The ſoldier then in feare
with trēbling hand could ſcarſly weild his ſpeare.
the palhewd knight with hart in breſt that quakes
His thyes in ſadle, and ſeete in ſtirrops ſhakes
for dread of me. I here ſome with trenchant glaue
From hight of head, to midle downe I claue.
And ſome ſo farre I foyned through the Iack:
the blade aperde a foote behind his back:
So that the *Meds* afrayd at ſuch a thing,
In heat of fight they fled & left their king,
who ſeing himſelf betrayd: his clothes he rent,
And bloodie towards *Ragan* towne he went,
where we him met, yet (*Braue*) did him defend,
And fought amongſt his foes a famous end.

IVDITH THE V. BOOKE

As doth the *Tyger* wilde who sees her den
Beset about with hunters dogs and men,
that turns her feare to furious raging rife
& will not vnreuenged lose her life:
So he them thuuderbet wher so he went,
that neuer-a stroke in vaine his righthand spent:
But er with murdring blade they could him quell,
Full many-a bold precursor-he sent to hell.

At last *Arphaxat* gan of slaughter tyre
And(wounded sore)left both his life and yre:
And fell,as doth some huge high planted oak,
that long hath byde the winds,& many-a stroak
Of many an axe:yet stoutly doth sustaine
their trauels long and frustrats all their paine,
The roote doth sigh,the dale doth roring sound,
And to the heavne the noyse doth high rebound,
his head now here,now there,seemes to encline,
& threats them here & there with great ruine:
Yet stands vpright aboue the highest okes,
till,vanquisht with a thousand thousand strokes,
He falls at last & brings with him to ground
Both trees & cattell to the plaine profound.
So with *Arphaxat* fell the *Meas* empyre:

My king,the king of kings then in his yre
Ras'd *Ecbaran*,and now growes weed & herbe,
where sometime stood his palaces superbe.
So that where erst the lute and lowde *Hanbois*,
were wont to sound with sweete concordant nois,
Now shriking owles and other monsters moe
In funerall sound fulfils the piace with woe.

G

THE HISTORIE OF

My potent Prince when all this warre was ceast
Consumed moneths foure in Royall feast,
In *Nininé* the great, which banquet done,
He me commanded to assemble sone,
His Royall hoste, to punish all and some,
that to his former ayd disdained to come:
And that I shortly should with sword and flame
Reuenge his honour, but alas *Madame*
Full farre am I from that I would pursewe,
for comming here thy nation to subdewe:
I vāquisht am by thee, so that deaths might,
shall shortly close mine eyes with endles night:
If you not (with a louing kisse) to me
Restore my life. O worthie Prince, quoth she,
Continue your discours, and to me tell,
what great aduentures to your Hoste befell.

Then he retooke his tale he left a late,
And made a long discours of all his state:
Part true, part fals, as do some warriours braue,
who speaking of their Acts will lye and raue.

Oration. My camp assembled, then gan I t'enflame
My soldiers harts thus for to win them fame.
Companions now, if euer ye pretend
to winne renoume that neuer shall hane end.
Go forwards now, plague these inhumain lands,
that on our sacred legats layd their hands.
Reuenge, reuenge, ye men your most hie prince,
that euer Scepter bare in rich prouince,
that euer came adowne with mightie arme.
From circled starres. *Alarm'* soldats alarme:

Take

IUDITH THE V. BOOKE.

Take blades in hand, & brands of burning yre,
 to wast the westren world with sword and fyre,
 with bloody seas bedewe ech mount and wood,
 And make your horses scarce to swimme in blood.
 Receiue the Scepter great & crowne of might,
 of all this world which is to you behight.
 Receiue this laude that for your conquest braue,
 shall draw your fames from the forgetfull graue:
 Receiue ye valiant men the noble spoyle
 of many-a land that ye shall put to foyle.
 Let men behold that sees you day by daye,
 How ye are cloyde with honour spoyle & pray,
 thus ended I. And as my words were spent
 They bet their bucklers, showing them content
 with courage bolde, to fight with me and byde.
 Then sixscore thousand men I had to guide,
 Or moe: and so from *Niniue* we past
 And marched vnto (*Beeltile*) at last,
 I through *Edeffi*, *Amidi*, and *Carran* came,
 where sometime dwelt your father *Abrahame*:
 I wan the mount whose thwarting hornes deuyds
 All *Asie*, and serues for bounds on sundrie syds,
 to many great Empyrs: I slewe, I brent
 All in my way. My fellow soldiers went
 Like maowers with their sithes in sowple hands,
 who leaues not after them a straw that stands:
 But ample swathes of grasse on ground doth cast,
 & shoves what way their sharped siths haue past.
 All *Lydia* knowes, that nought now growes in it
 but weeds. And *Phuli*-and *Tharsis* feeles it yit.

THE HISTORIE OF

I was welneare the straits that closeth all,
Phænice and th' *Ishique* Rouers, like a wall,
 when *Rossea*, *Solea*, *Mops*, *Anchiali* and *Iscia*,
 And sweete *Egei*; and (short) the whole *Cilicia*,
 This passage took before and lay in wait,
 to stay my Armie for to passe this strait.
 If I the harmes and hassards all should tell
 of all th'affairs and bloody frayes that fell
 and succours sent: the day would slide away
 Before my tale. For that *Cilicia* I say,
 through great auantage of their ground so narrow
 Defended them from both the speare & arrow:
 So that my Hoste that gaue before the chace,
 to puissant kings: now fled with great disgrace.
 Then foming in dispite, dispaire, and yre,
 I cast my self where shot flew like the fyre,
 and though they hurt me in a hundreth parts,
 And though my Buckler bare a wood of darts;
 yet left not I, but with audacious face:
 I brauely fought, & made them all giue place.
 My Armie followde where my arme made way
 with trenching blade, on bodies dead that lay.
 The greatest coward that my captains led,
 Pursewd & flew, the most of them that fled.
 The *Cidnus* streame (who for his siluer flood
 Esteemd a king ran now with humaine blood,
 the *Pyram* feare, in seas discharged than
 Full many-a helm, & sword. and worthie man.
 In short as your owne riuer seemes to rest
 with swelling tyds and frothy floods repress

Craking.

within

IVDITH THE V. BOOKE.

within his bank: yet furiously him wreaks
 with weightie force & banks and bridges breaks,
 & stroyes the plaines, and maks for many a day
 More wrak, then if his channels open lay:
 In semble sort their bands I did enchace,
 that kept the entrance of that craggie place.
 I brunt, I flew, cast downe, all that I fand,
 And *Nia* spoild, I entred th'easter land.
 I wan *Celei*, and ragged pittie les
 Vpon the frutefull shore of *Euphrates*.
 I bet the desert *Rapse*, & *Eagria* land,
 who knowes the vertue of my conquering hand.
 From thence to seaward sewing mine entent
 I watted *Madian*. Northward then I went
 to *Liban* ward, *Damascus* ouerrinning,
 with other towns, *Abilia* & *Hippas* winning.
 Fro thence, with curious mind my standerds styes,
 the hill, where sunne is sene to set and ryes.
 And so from thence I forward led mine hoste,
 to th' *Occident* on the *Phœnician* coste.
 Then *Sidon*, *Bible*, *Beryte*, *Tyre*, & *Gaze*,
 with *Ascalon*, and *Affot*, in a maze,
 For feare, sent humble to my sacred seat,
 wise messengers, my fauour to entreat.
 We come not here, my lord sayd they, with armes
 for to resist the chok of thy *Gensd' armes*:
 But Prince, we come, of thee for to resauue,
 Both life and death, & what lawe we shall haue.
 Our townes ar thine, our citties & our hills,
 Our fields, our flocks, our wealch is at your wills.

THE HISTORIE OF

Our seruice, and our treasures , great and small,
Our selfs, our wyues, and our faire children all:
Now onlie rests to thee, if so thee please
to take vs thus. O *God* what greater ease:
O god what greater good may vs befall,
Then vnto such a chiefe for to be thrall?
who weilds the valiant lance & ballance right,
with vertue like the Gods of greatest might

So weare to me, as gracious to beholde
their townes & Citties both, for yong and olde
with crownes, and presents of the *Flora* sweete,
& costly odours, humbly did me greeete.
At sounds of hornes & pypes they dauncing went
with goods and bodyes me for to present.

Then I abusing not the law of armes
Entreated them, and did to them no harmes,
nor to their lands. But first their forts I mand,
with men of mine, and theirs tooke in my band.
For where that I, my people farthest drew,
My camp in bands, from bands, to armies grew,
As doth the *Danow* which begins to flow
By *Raurak* fields with snakish crangling flow,
then swels his floods with sixtie riuers large,
that in the *Golfe Euxin*^o doth discharge:
I weade *Ma lane* that *Izrell* like the rest,
would yeald to me, that I should not be streft
Against their brest to moue my murdering speare,
But as I came the *Scythique* rampier neare
(the *Tombe* of her whose milk had such a hap
To feede the twice borne *Denis* in her lap)

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IVDITH THE VI. BOOKE.

I hard their wilfull rage first in that place,
which doubtles will distroye all *Abrahams* race.

F I N I S.

THE SOMMARIE OF
THE VI. BOOK.

Iudith hauing escaped the perill of her chastitie, is brought to a sumptuous banquet prepared by Holophernes for the intertainment of her, and farther prouocation of his filthy lust: In which the abhominable vice of gluttonie is by the Poet viuely described, and sharply reprehended. And whereas the Tyrant thought by such excesse to ouercome the chaste widow: himselfe is so overcome with wine, that upon a verie simple delay he lets her goe till he was in his bed. And here is noted that the snares that the wicked layes for others, they fall in them their selfs. Whereas the Tyrant contemplated his lust, Iudith in trouble called upon her God, who made way for her worke through the Tyrants owne wickednesse: who heaping sin upon sinne, approached at last to the end of his tragadie, and mounting upon the skaffold of the ire of God, fallles a sleepe in his sinfull bed, and is by Iudith beheaded in his beastly drunkennes. True it is that in this execution she felt her great infirmacie, but likewise she found that God was able to strengthen the most feeble for the execution of his iustice. And as before she was preserved in the midst of her enemies: so the Lord to make a miraculous end of his worke, brings her safe home to her people. The Bethulians giues thanks to God. The Ammonit rauished with this miracle, embraced the true religion. The head of Holophernes (that Iudiths seruants brought) being set up for a terrible spectacle to the Heathen, encouraged the Citizens to giue assault upon the camp. Bago, who had bene an instrument of the tyrants wickednes, is the first that finds his musters headles Carke, and putteth the camp in such affray, that they fled all before Israell, in such sort that scarce one was left to bring newes to Niniue, of the fortune of the battell. And that was Gods Iustice, that those that had followed this tyrant in his wickednesse, should be companions of his death. Iudith last of all celebrates the deliuerance of God with a song, to the honour and glorie of his almightie name.

THE SIXTH BOOKE
OF IVDITH.

BEfore the Pagan had his purpose ended,
the night obscure fró mótain high descended
G iij

THE HISTORIOF

And sewers set the bord with costly meate,
Of passing price, so delicate to eate,
that *Holopherne* vnto his ioyous feast
Aperd t'haue cald the kings of west and East.

Exclama-
tion.

O glutton throtes, ô greedy gurs profound,
the chosen meats within the world his bound
By th'*Abderois* inuented may not staūche,
Nor satisfie your foule deuouring paūche:
But must in *Moluke* seeke the spices fine.
Canarie suger and the *Candy* wine.

Gluttonie

Your appetits (O gluttons) to cōtent,
the sacred brest of *Thetis* blew is rent:
the Aire must be dispeopled for your mawes
the *Phœnix* sole can skarfe escape your iawes.
, O plague, O poyson to the warriour state,
, thou mak's the noble harts effeminate,
, while *Rome* was rulde by *Curioes* and *Fabrices*,
, who fed on roots and sought not for delices,
, and when the onely *Cresson* was the foode
, most delicate to *Persia*, then they stooode
, in happy state, renowinde in peace and warre,
, & throu the world, their triumphes spred afarre:
, But when they after in th *Assyrian* hall,
, Had learnd the lessons of *Sardanapall*.
, and when the other, giuen to belly cheare,
, By *Galbaes*, *Veroes*, *Virells* gouern'd weare,
, who gloried more to fill a costly plate,
, then kill a *Pyrrhus* or a *Mythridate*:
, then both of them were scene for to be sacked
, by natiōs poore, whō they before had wracked.

Of

JUDITH THE VI. BOOKE

Of litle nature liues superfluous meate,
But duis the sprite, and doth the stomack freate,
When they were set, then throw that Royall rout,
the *Maluesie* was quaffed oft about.

One drinks out of an *Alabaster* Cuppe,
one out of *Christall* doth the *Nectar* suppe:
Some out of curious shells of *Vnicorne*:
Some spills the wine, & some to beds were borne:
But namely there the *Vizroy* would not tyre,
But more he drank, the more he had desyre:
Like to the *Ocean-Sea*, though it resaues
All *Nilus* floods, yet all fresh water craues
From East to West, yet growes he not a graine,
But still is ready forasmuch againe.

One glas drawes on another glas, and whan
the butler ment to cease he but began,
to skinck good *Bacchus*: thus this dronken wight,
Among his dronkards tippled till midnight,
then ech of them with stackring steps out went,
And groping hands retyring to his tent.
This tyrant wisht them oft away before,
to whome ech moment seemd to be a skore.

Assoone as they were gone, then gan he prease,
the trembling *Indish*. Cease great prince & cease
the widow sayd: what halt neede you to make
to reap the flowre that none other cā frō you take?
My Lord go to your bed & take your ease,
wher I your sweet embracings will complease,
Assoone as I my garments may remoue,
that binds my body brunt with ardent loue.

G v

THE HISTORIE OF

Now if that sober wits and wylie brains
Cannot auoyde the female tricks & trains.
Abash not reader though this reckles Roy
(Bewicht by *Semels* sonne, and *Venus* boy)
was thus beguilde: confidring both these twaine,
Confounds the force of those that them retaine.

So letting *Indith* slide out of his arme,
He gins to lose his garments soft and warme:
But throw his hast, his hand came lesser speed,
And though he was deceivd, yet tooke no heed,
But wening well t'vntrus his peuish points,
He knits them twyfold with his trembling ioints:
so long till he with anger discontent,
cuts me them all, and off his clothes he rent,
And naked went to bed. then as ye see
the bloodie bowman stand behind a tree,
who warely watches for the wandring deare:
to euerie part, where he doth thinke to heare
Some trembling bush, some beast or *Lezard* smal,
that mocion maks, so turneth he withall
His face, and hand to shoot, but all in vaine
for to relieue his long aspeking paine:
Euen so, this foolish tyrant when he hard
some rat or mouse, then thought he to himward:
His Mistris came: and when he hard no more,
yet thought (she came) whome most he did adore.
VWhile vp he lifts his head, while lets it fall:
while lookes about, while counts the paces all,
that she should passe, to come vnto his bed.
Thus turning oft, as ardent lust him led:

he

IVDITH THE VI. BOOKE.

he thoght his bed was sown with pricking thornes
 but now the drink that he had drōk beforne,
 Brewd in his braine, and from his minde it tooke,
 the sweete remembrance of her louing looke.
 So fell on sleepe: and then to him appears
 Ten thousand flames, ten thousand dinns he hears,
 and dreames of Deuils, and *Demons* dark & dim
Medusas, *Minotaurs*, and *Gorgons* grim.

This while the hart of *Iudith* gan to beat
 Incessantly beset with battell great:
 Onewhile her feare refeld her first entent:
 onewhile her action Iust her courage lent.

Then sayd she *Iudith*, now is tyme, go to it,
 And saue thy people: Nay, I will not do it.
 I will, I will not, Go, feare not againe:
 wilt thou the sacred gestning then prophaine?
 Not it prophane, but holier it shall stand,
 when holy folke are helped by my hand.

But shamefull liues the traitour euermore,
 No traitour she who doth her towne restore:
 But murdrers all, are of the heaue forsaken?

All murder-is not for murder alwayes taken.
 Alas are they not murdrers sleys their Prince?

this tyrant is no prince of my prouince:
 But what if God will haue vs vnder his-awe?
 Hees not of *God* that fights against his lawe.
 For then should *Abud*, *Iahell*, and *Iehewe*,
 Be homicids, because thy tyrants slewe.

But what? they were commanded of the lord,
 to such an act, my hart should soone accord.

THE HISTORIE OF

Alas my hart is weak for such a deed, (need
th'are strong ynough whom God doth strength at
But when t'is dune who shall my warrant be?
God brought me here, God will deliuer me.
VVhat if the Lord leaue thee in *Heathen* hands?
were this *Duke* dead, I feare no death nor bands,
but what if they polute thee like a slaue?
my body with my hart they shall not haue.

thus she resolued in her mind at last,
Her hands and eyes vnto the heavne she cast,
And with an humble voyce to God she prayde,

O gracious God that alwayes art the ayde
to thy beloued *Izak*, I thee pray,
to strength my hand, euen my right had this day,
that I may make this bloodie tyrant dye,
that to disceper thee would skale the skye.
But since thy goodnesse hath preserued me,
& brought my bote so neare the shoare to be:
Graunt that some sleepeie drink I may prouide,
to dull this tyrants hart and daunt his pride,
to thend that I may free thy congregation
Vnto thy honour, and our consolation.

This prayer done, she looked round about,
And hard this dronken prince in sleeping rout,
then stept she to his sword that by him stood,
which oft had bathd the world with humain blood
But as she preast this tyrant for to quell,
Feare, rest the sword from her, & down she fell,
and lost at once the strength of hart and corse.

O God (quoth she) now by thy mightie forse,
Restore

Restore my strength. This said (with pale annoy)
 she rudly rose, and stroke this sleeping *Roy*
 so fell, that from his shoulders flew his powle,
 and from his body fled his *Ethnique* sowle
 hye way to hell. His bulk all blood bestaind
 Lay still, his head in *Indiths* hand remaind.
 The which her mayd put vp into a sack,
 thus throw the camp they close away do pack
 Empecht of none. For those that had her scene,
 Suposde she went (as she had wonted bene
 the nights before) vnto the valley wheare,
 they thought she went to serue *Diana* cleare.

Whē *Indith* chaste came near the *Hebrew* wall:
 Let in (quoth she) for our great god of all
 hath broke this night the whole *Assyrian* powre,
 and raisd the horne of *Izak* at this howre.

Then men amazde of her vn hoped state,
 About her ran assembling at the gate,
 where holy *Indith* on a hill was mounted,
 And all her chaunce frō point to point recounted,
 And there, discovring drew out of the sack,
 the bloody head of th enmie of *Izak*,

The *Citezins* that saw how she did stand
 with th'ead of *Assurs* head in her right hand:
 they praised God who by her hand had slaine,
 & punished that traitour inhumaine.

But most of all Duke *Ammon* did admyre
 the work of God. Then he t'escape the yre
 of *Iacobs* God who aydes the weakest parts
 he shortly Circuncisde his flesh and hart.

THE HISTORIE OF

O God that rightly by foresight deuine,
 repels the purpose of all mens engine,
 who for to lead th'elect to destnyed health,
 Euē whē it seemes them fardest frō their wealth.
 of ill, thou drawes the good, and some in ill
 thou letst them runne thy Iustice to fulfill.
 (O lord) the vile desire of blood and sak,
 made *Holopherne* to warre vpon *Izak*.
 But where that he would *Izak*s blood haue shed,
 he lost his owne for *Izak* on his bed.
 Thus thy good grace hath made his vaine inuen-
 to take effect contrarie his intencion. (ció,
 So *Paull* became a *Saint*, who was a *Pherisee*,
 and of a tyrant, teacher of thy veritee:
 So was the thief that hong with our *Messias*,
 (for all his sinne) preserued with *Lias*:
 his vitious corps could haue no life here downe,
 his soule by grace yet got a heavnly crowne.
 Change thē (ō God) the harts of christiā princes
 who sheds the faithfuls blood in their prouinces.
 Let thou that sword that thou giues thē to guide
 vpon thy enemies onely be applyde.
 Vpon those tyrants whose vnrighteous horne
 deteins the land where thy dear son was borne.
 not on the backs of those who with humilitie,
 Adores the *Triple* one great God in vnitie.
 Then at commandement of this widow chaste,
 A soldier tooke the tyrants head in haste,
 And for to giue the *Hebrews* hart withall,
 He fixed it vpon the foremost wall.

Their

IVDITH THE VI. BOOKE.

There, fathers came, and sonns, & wiues, & mayds,
 who erst had lost amongst the *Heathen* blayds,
 There sonnes, their parents, maks, & louers deare,
 with heauie harts & furious raging cheare.
 They pilde & paired his beard of paled hew,
 Spit in his space & out his tounge they drew,
 which vsde to speak of God great blasphemies,
 And with their fingers poched out his eyes.
 The rife remembrance of so late an ill,
 Made vulgar folke such vengeance to fulfill.

this while *Aurora* ceased to embrace,
 Her ancient loue and rose with ruddy face,
 Vpon the *Indian* heavne, the warriours strong,
 that kept the towne: now sorted forth in throng.
 Enarmed all, with such a hideous sound:
 as seemde the elements foure for to confound.
 And break the bāds that keeps thē in their border,
 Retyring them vnto their old disorder.

The *Pagan* watches next the Citties side
 (Awaked with this din) start vp and cryde:
Alarme, Alarme. like fearefull men agast,
 then through the Camp, the whote Alarum past.
 Some takes his neighbours armour first he finds,
 And wrong on armes the bracels both he binds.
 Some takes a staf for haft, and leaues his launce:
 Some madling runnes, some trembles in a traūce:
 Some on his horse ill sadled ginnes to ryde,
 And wants his spurres, some boldly do abyde:
 Some neither wakes nor sleeps, but mazing stāds:
 Some brauc in words, are beastly of their hands.

Confusio:

THE HISTORIE OF

This brute from hand to hand, from man to man,
Vnto the *Pagans* court at last it ran.
Then *Bagos Eunuch* sadly forth he went
t'awake the sleeping *Ethnique* in his tent,
& knockt once, twise, or thrise with trembling hād
But such eternall sleep his temples band,
that he had past already (miserable)
Of *Stryx* so black the flood irrepassable.

Yet *Bagos* hearing *Izaks* crye encrease,
He with his foote, the dore began to prease:
And entred where the bed he did beholde
All bled with *Holophernes* carcasle colde:
He tore his haire & all his garments rent,
and to the heavne his houlng cryes he sent.
But when he mist the *Hebrew-Dame* away
then raging he began a gastly fray.
And from the bloody tent as he ran out,
Among the *Heathen* thus he gan to shout.
Woe, woe to vs, a slaue (they *Iudish* call)
In sleaing *Holopherne* hath slaine vs all:
That daunted all the world. These nouels last,
Ioynde the former feare that lately past,
Affrighted so the soldiers one and all,
that pike and dart, and target they let fall,
And fled through inotains, valeis, & throw heaths
where evrie chaunce, procurde thē worser deaths.
Then all th assieged folk in flocks descended,
& on their enemies backs their bowes they bēded,
Both parties ran, but th one that other chased,
The wearie flyers flight, themselves defaced.

the

IVDITH THE VI. BOOKE.

The *Hebrewes* there, in fight not one they losse,
But they bet downe and slew the Heathen hoste;
As doth a Lyon of *Getulia* woode

Bespred the land with worried beasts & bloode
So long as he may find a beast abide,
that dare oppone him to his cruell pride. (Rocks,

Some headlong throwes themselves frō craggie
& breaks their bones & al their brains out knocks
Some hath forgot that *Parcas* euerie wheare,
waits on their end that drowne in water cleare:

But if that any skapt by some great hap,
He skapte the first, but not the after clap:
fore all the straits and passages were set,
that none should scape aliue wher they were met:

Yea scarfly one was left to tell the king,
At *Ninive* of all this wondrous thing.

This battell done, all those whose *Sex* and age
withheld at home (their dolours to asswage)
Came forth out of their fort to see and heare,
what God had done for them his people deare.
They found some men dismembred hauing breath,
that cride in vaine a hundreth tymes for death.

Another gnashes with his teeth in paines
some dead, in face their former rage retains.

And some is shot directly throw the hart
Ech soule departs to his appointed part,
According to the valew, or the chaunce,
that fortune deemes them to dye on sword or launce.

In short to see this fight so dreadfull was,
that euen the *Hebrews* would haue said alas:

H

THE HISTORIE OF

If they had vanquisht any enmie els,
This while amongst the corpes infidels,
Among a hundreth thousand there was found,
the chestains carcas rent with many-a wound,
Of speare and sword, by th *Hebrewes* in their yre.
There was no sinew, Arter, vaine, nor lyre,
that was not mangled with their vulgar rage,
No time nor moment might their yre asswage.
If *Holophern* had bene like *Atlas* long:
Or like in limmes vnto *Briarius* strong,
Yet should his body bene to small a praye,
to satisfie their fury evrie waye.
For in that camp was not so small a knaue,
but of his flesh some collup he would haue.

O tyrant now (quod they) giue thy right hand,
to the *Cilicians*, and to *Media land*,
leaue thou thy left. And to *Celea* sweete,
to *Ismaell* and *Egypt* leaue thy feete,
to thend that all the world by thee offenced
with such a present may be recompenced.
But here I faile thy corps thus to deuise
In *Attomy* for it will not suffice.

This thankfull widow then, who neuer thought
to smore this wōdro^r work that god had wrought,
Entunde her vearse and song to sweet confort
Of instruments & past with gracious port
Before the chosen Dames and virgins thair,
that were esteemde for honest chatt and fair.

Sing sing with hart & voyce & sōuding strings;
And praise the Lord of lords, and king of kings,

who

*Judiths
Songe.*

60

IVDITH THE VI. BOOKE.

who doth dis throne the great, and in their place
 Erects the poore that leanes vpon his grace.
 Who would haue thought that in a day one town
 Could ouercome a camp of such renown?
 who daunted all the world whose pride was felt
 From *Indian* shore to where the *Calpees* dwelt?
 Great God who will beleue that *Holopherne*,
 who did a hundreth famous princes derne,
 should be disceptred, slaine, left in a midow,
 by no great *Gyant*, but a feeble widow?
 great God who will beleue that he who rained,
 Fro n north to south, & in his hands retained
 Both East and West: now gets not grace to haue
 An ynch of *Gazm* ground to be his graue?
 This Conqurour that came with no armie small,
 now lyes on ground abandond of them all.
 Not sole: for those companions him in death,
 that followde him while he had life and breath.
 Not now the ground, but Reauens hunger sterude,
 Are now his tombe as he hath well deserude.
 No vaults of Marble, rich nor *Porphyre* pure,
 that he had built could be his sepulture.
 Euen so good Lord from henceforth let vs finde,
 thee, not our Iudge, but for our father kinde.
 But let all Tyrants that against thee gather,
 finde thee their Iudge, but not their louing father.
 Here *Iudith* ends. And also heare I staye
 With thanks to God. So for his state I praye,
 At whose command I undertooke this deed,
 To please his Grace, and those that will it need.

F I N I S.

The trise-
lation.

A TABLE OF SIGNIFI- CATION OF SOME WORDS AS THEY ARE USED BEFORE.

Words.

Significations.

<i>2. A Bderois.</i> <i>Abile. i. E</i> <i>See Calp. 2. /</i> Abraham.	Prophane & delicate Epicurs. A hill in <i>Affrica</i> , one of the <i>Pillars of Hercules.</i> Father of the Iewes or the faithfull.
Achelois Ympes.	<i>Sirenes or Mermaids.</i>
Amram.	The father of <i>Moyfes.</i>
Assur. Assurs head. their king.	the countrey of <i>Assyria</i> or
Assyrian Prince.	<i>Holophernes.</i> Vizroy or gēral.
Agamemnon.	The generall of the <i>Grekes</i> , being present at the sacrificing of his onely Doughter was painted with a bend about his eies, eicher for th vnkilfulnes of the <i>painter</i> , who could not sufficiently expres the fathers speciall teares; or els for that he thought it not decent to paint so mightie a Prince weeping, or vnna- turall not to weepe.
Aconite.	A poisonable herbe.
Auran.	the South or southwind.
Aurora.	the morning.
Arphaxat.	supposed to be <i>Arbaētus</i> , King of <i>Medes.</i>
Atlas.	A great Gyant.
Argus.	Had a hundreth eyes.

Alex.

Words.

THE TABLE

Significations.

Alexander.	The great.
Apelles.	An excellent painter.
Bethull or Bethulia.	the Citie where <i>Indish</i> dwelt.
Babell.	<i>Babylō</i> , or the whole cōūtre.
Bellona.	Goddesse of Battell.
Briscoll.	an engine of warre.
Brutus.	a Giant with a hūdreth hāds.
Bacchus.	Wyne or drunkennes.
Boreas.	the north or north wind.
Camelion.	a beaſt that chaungeth his collours.
Ctesiphon.	a cunning <i>Architectur</i> or builder.
Chaos.	a confuſion before the worlds creation.
Capharois.	two perilous Rocks.
2. Cyanes Straits	
2. Calpe.	A hill in <i>Spaine</i> one of the pil- lours of <i>Hercules</i> .
See <i>Albilo</i> .	
Cyprian Dame	<i>Venus</i> , Loue, or luſt.
Cupido.	Loue or luſt.
Corries.	crooked yrons to draw down buildings.
Caſtors ſiſter.	<i>Helen</i> the diſhoneſt wife of <i>Menelaus</i> .
Canaces.	Inceſtuſious women.
Circes.	witches, abuſers of louers.
Cyrene.	a dry ſandy cōūtrie, or drouth.
Carmell.	a montain in <i>Iudea</i> , or the whole cōūtre.
Danow.	<i>Danubius</i> , a riuer in <i>Germanie</i> .

THE TABLE

Significations

<i>Denistwice borne.</i>	<i>Bachus.</i>
<i>Diana or Cynthia,</i>	The Moone.
<i>Dina.</i>	The daughter of <i>Iacob.</i>
<i>Egyptian Queene.</i>	<i>Cleopatra</i> the Concubine of <i>M. Antonius</i> , who swallowed a rich pearle.
<i>Elimia Land.</i>	The Elamits.
<i>Eurus.</i>	The East, or East wind.
<i>Egeans stable.</i>	where horses deuoured men.
<i>Encelade.</i>	a Giant burried vnder mount
<i>Genrall.</i>	<i>Holophernes.</i> (<i>Erna.</i>)
<i>Gibaltar.</i>	A Cittie in <i>Spaine</i> , neare to
<i>Calpe-hill,</i>	one of the Pillers of <i>Hercules.</i>
<i>Holopherne.</i>	Vizroy, chiefe of the Armie.
<i>Hermon.</i>	a Hill in <i>Iudea</i> , or the countrey
<i>Hesperian coste.</i>	The west. (<i>of Iudea.</i>)
<i>Hyade.</i>	a water nymphe or watric star.
<i>Heraults.</i>	Apostles, or preachers.
<i>Iacobs sonnes.</i>	the people of <i>Izrell.</i>
<i>Izrell or Iacob.</i>	the land of <i>Iudea.</i>
<i>Izaak.</i>	the people of the Iewes.
<i>Ismaell.</i>	<i>Idumeans</i> or <i>Edom.</i>
<i>Ixion.</i>	One tormented in Hell
<i>Iebus place.</i>	<i>Ierusalem</i> or <i>Syon.</i> (<i>ben.</i>)
<i>Indith.</i>	of <i>Bethulia</i> of the trybe of <i>Ra-</i>
<i>Iessies race.</i>	<i>Dauid</i> and his seede.
<i>Iethro.</i>	Father in law to <i>Moyse.</i>
<i>Larmies sonne.</i>	<i>Enlymion</i> , the long sleeper sup-
	posed to lye with the Moone.
<i>Lysippus.</i>	a cunning caruer.
<i>Monark.</i>	One sole gouernour.

Mon-

Words.	THE TABLE	Signification.
<i>Memphits.</i>		Men of that Cittie in <i>Egypt.</i>
22. <i>Misraim.</i>		The land of <i>Egypt.</i>
<i>Mocmur.</i>		the riuer neare <i>Bethulia.</i>
<i>Momus.</i>		a scornfull detractour of all
<i>Mars..</i>		God of strife or battell. (thing.
22. <i>Myrrhaes & Syllaes.</i>		wemen betrayers of their cō-
<i>Minotaur.</i>		Vnnaturall monsters. (treys.
22. <i>Medusaes.</i>		furies of hell.
<i>Neptunes back.</i>		the Sea.
<i>Niphathai.</i>		A mightie strong Roch or mountaine in Syria.
<i>Palestene.</i>		the land of the <i>Philistins.</i>
<i>Pharia. pharad.</i>		a famous tower in <i>Egypt.</i>
<i>Phlegon.</i>		One of the foure horles that was supposed to draw the sunne.
<i>Phæbus.</i>		the sunne.
<i>Phæbe.</i>		His sister the moone.
22. <i>Proteus.</i>		A man changing him selfe in sundry formes, there is a fish of like nature.
<i>Priams wife.</i>		<i>Hecuba</i> the honorable.
22. <i>Pestmell.</i>		all mixt confusely together.
<i>Ramme.</i>		an ingine of warre for battrie.
<i>Sina-hill.</i>		<i>Sinai</i> -hill.
<i>Salem.</i>		<i>Ierusalem.</i>
<i>Solyma</i>		<i>Ierusalem.</i>
<i>Sichem.</i>		the rauisher of <i>Dina.</i>
<i>Sabeen Queene.</i>		Sauours of <i>Sabaland.</i>
<i>Simeon.</i>		<i>Dinaes</i> brother.
<i>Scythique Rampier.</i>		The tombe of <i>Semele</i> , mother of <i>Bacchus.</i>

Words.

THE TABLE.

Signification.

<i>Stryx.</i>	a Riuer in hell.
<i>Sympathie.</i>	Concordance of natures and
<i>Sentinelles.</i>	watchmen. (things,
<i>Semiramis.</i>	women <i>Viragoes.</i>
<i>Syrtes.</i>	Dangerous sands.
<i>Satrap.</i>	Prince.
<i>Symphalids.</i>	Rauenous foules with female
faces <i>Harpyes.</i>	
<i>Syrian camp.</i>	the Hoste of <i>Holophernes.</i>
<i>Semelsonne.</i>	Bacchus or wine.
<i>Transparent.</i>	that which may seene throgh
	and whole like glasse.
<i>Tortuse.</i>	An engine of warre.
<i>Trepan.</i>	An engine of warre.
<i>The forrain tyde.</i>	Supposed to haue beene the
	flood of <i>Noah</i> , or the deluge of <i>Deucalion</i> that
	diuided <i>Affrica</i> from <i>Europe</i> , & <i>Sicilia</i> from <i>Italia.</i>
<i>Thetis.</i>	The sea.
<i>Thurms.</i>	Deceitfull Aduocats.
<i>Theban knight.</i>	Captain of the Grekes army.
<i>Theefe that stole</i>	<i>Prometheus</i> , who stole fire from
<i>the fire.</i>	<i>Iupiter.</i>
<i>Zedechias.</i>	Last king of the Iewes.
<i>Zephyrus.</i>	West or west wind.
<i>Zeuxis.</i>	A painter of <i>Italie</i> , who being
	required to paint the picture of <i>Helen</i> , desired to
	haue all the fairest women of <i>Croton</i> to be pre-
	sent for his paterne.

F I N I S.

